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This Book

BELONGS TO

Ann Deane
Feb'y 10th 1826

If thou art borrow'd by a friend,
Right welcome shall he be,
To read, to study, not to lend,
But to return to me.

Not that impair'd knowledge doth
Diminish learning's store,
But books, I find, if often lent,
Return to me no more.

Keep cleanly, return duly,
with the corners of the leaves not
turned down.

J. L. & M. Shuting

18 MAY 1966







(1)

THE
COAL-HEAVER'S COUSIN

RESCUED FROM

THE BATS;

AND HIS

INCOMPARABLE CORDIALS

RECOVERED.

AND MILKIAH THE HIGH PRIEST SAID UNTO SAPHAN THE SCRIBE,
I HAVE FOUND THE BOOK OF THE LAW IN THE HOUSE OF THE
LORD. 2 KINGS xxii. 8.

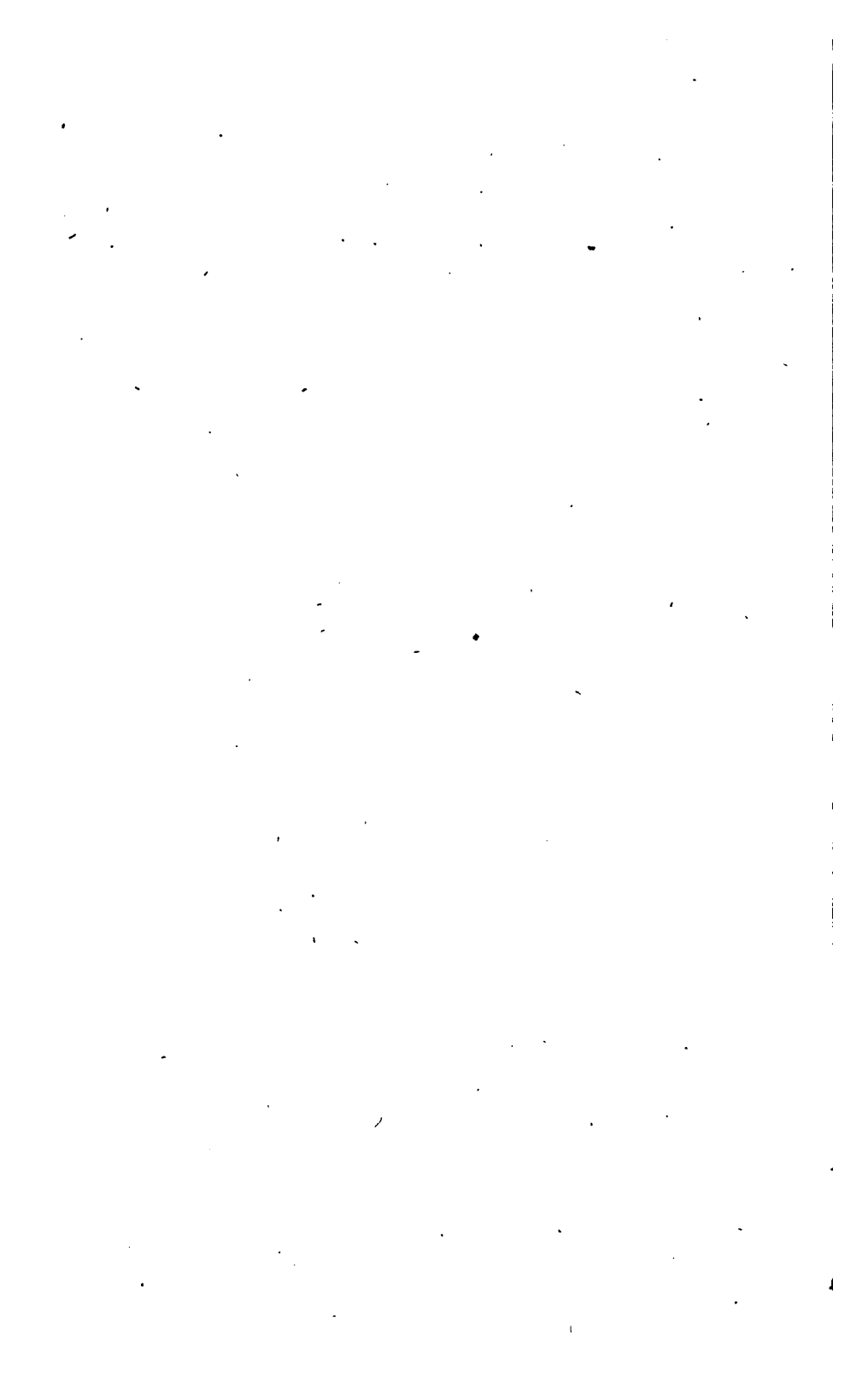
[VERILY]. I SAY UNTO YOU, I HAVE NOT FOUND SO GREAT FAITH,
NO, NOT IN ISRAEL. LUKE vii. 9.

LONDON:

PRINTED BY T. BENSLEY, BOLT COURT, FLEET STREET.

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J. Jameson, Penrith, Cumberland.

1802.



P R E F A C E.

To all them that love our Lord Jesus Christ in sincerity, the Reviser sendeth greeting.

Dear Brethren,

I WILL not say of this author as Claudius Lysias said of Paul, That he was taken of the Jews, and would have been killed of them, if he had not come with an army and rescued him; but this I will say, that he has left behind him so good a report through faith, that many in our days would have judged it their wisdom to have left it in the ruins of the house, or confined it to the moles and to the bats, rather than revise a testimony that discovers their foundation even to the neck. Hab. iii. 13.

The author of this narrative was the son of a protestant bishop, the nephew of a noble lord, and was training up for the ministry, and expected to

cut no mean figure in the same establishment of which his father was a prelate; but God came with an army of terrors, and, with a few arrows from his quiver, bent him to his bow, and made him a son of consolation, to the chosen fraternity of Christ Jesus.

By the prejudices of education he was (as well as myself) a most zealous bigot to the church of England; and, when his conscience was awakened, as he informs us, he tried her prelates, her cathedral walls, her liturgy, service book, ceremonies, and clergy, to the uttermost; and concluded, with an honest confession, that the whole of it was vanity, and, to a sinner wounded of God, vexation of spirit.

He made full proof of those celebrated treatises, (which in the general meet with a more cordial reception than the Bible), viz. The Practice of Piety, by the advice of a bishop; he went through stitch with The Whole Duty of Man, and made Baxter's Call to the Unconverted his bosom friend, and worked himself into such a conversion as that author describes. But, when God laid judgment to the line, and righteousness to the plummet, the hail swept away these refuges of lies. Isaiah xxviii, 17. The Practice of Piety left him in possession of all his impiety; The Whole Duty of Man gave him up to stand or fall by his dead works; and Baxter's

P R E F A C E.

ter's Call left him a stranger to the heavenly calling; and no wonder, for Baxter's Call and the calls of God widely differ.

I have read what is called the life and conversion of many, but very few of them went so far, in what they call a work of grace, as this author went in a state of nature. They went not in their profession far enough to know whether there was any such thing as a spirit of bondage or no; much less to a saving conversion from bondage to liberty. But this author, when he was awakened, went such lengths in a reformation, and (as he thought) conversion also, and grew into such a confidence in it, that his excellency mounted to heaven, and his head touched the clouds. Job xx. 6. But when the commandment came, all confidence was rooted out of his tabernacle, and he was brought to the king of terrors. Job xviii. 14. As soon as the law came, not the letter only, but the whole of the law, the letter of it, the spirit of it, the bondage of it, the wrath of it, with the extensive demands of it, and the thundering curse of it (for that is the law), then sin revived, and he saw and felt the necessity of a perfect conformity to the law.

Accordingly he made it his only rule of life, not in word, but in deed and in truth; he fasted, he prayed, he worshipped, he watched, he worked, he abstained from all appearance of evil, gave all

that he got to feed the poor, denied himself, and paid a strict attention to all the negative and positive parts of the law, to see what could be done by that rule; and, upon proof, found that it discovered his sin to such a dreadful degree, that the devil himself invaded him, the wrath of God pursued him, despair sunk him, the indignation of the Almighty drank up his spirits, a violent inflammation seized his body, his eyes waxed dim, his taste and smelling failed him, his very hearing was affected, his bodily frame made crooked by the intolerable burden of his sins, and his ghastly countenance frightful to behold, inasmuch, that carnal persons said that evil spirits haunted him. This, he confessed, was all that the law could do for him, and declares this to be the folly of those men who set the letter against the spirit of the law, which must never be divided, seeing truth declares, that the law genders to bondage; therefore let no man strip the letter of the law from its gendering spirit. Such men as this author understand the law, and handle it lawfully. But as to such who get into a pulpit, and tell people they "would as soon hear a person curse and swear as to hear them say, the law is not a rule of life," know not what they say, nor whereof they affirm. Besides, persons who belie and ridicule poor penitent sinners received to mercy, and advance a notion that they never can prove, shew but very little signs of any regard paid to the rule they contend for. Opposing the truth,
believing

believing and slandering the just, and injuring them in their reputation, and in the work of the Lord, cannot be called loving one's neighbour as one's self. Every body knows that those that hate the just shall be desolate; anger or hatred being in God's account murder; and we know that no murderer hath eternal life abiding in him; therefore, such persons talking about the law, as their rule of life, is nothing but a noise, just to blind the ignorant.

When the gentleman, at whose house the gospel is preached at Peckham, brought this tract to me, desiring I would print it, saying it was one after my own heart, I could not help crying out, while I perused it, with Naomi, saying, This is a near kinsman of mine; it is one of my next kinsmen. Thou shalt be the Coalheaver's cousin; thou art a fellow student, brought up at the same college, under the same tutor, fitted in the same furnace, and ordained by the same bishop; thou shalt not lay among the pots, nor be a spoil for the bats; thou shalt have the wings of a dove, covered with silver, and thy feathers with yellow gold, and fly about as in antient times, telling the daughters of Zion what God did in thy days, and in the old times before us.

In a word, we have in this narrative the repeated cries of a chosen vessel when in infancy, childhood, and youth, and the providence of God perpetually

answering them. Secondly, we have the pharisee of the pharisees, or what is called the true churchman. Thirdly, we have the true disciple of Moses in all his performances; the sensible sinner in all the agonies of the damned; and the rich displays of divine grace without the use of means. Fourthly, the noble lord his uncle, the bishop his father, and all friends, disowning him, and for ever casting him off, for turning, as they termed it, a fanatic and a schismatic, and for becoming a dissenter of God's own making, and for worshipping God according to the spirit he received, and the truth that God applied to his soul. And lastly, we have the happy man, the real convert, and the sound christian, taking his final leave of parents, relations, and the world, and offering to die on a dunghill rather than defile his conscience, by returning to a religion that is taught by the precepts of men. If this be the work of the Lord, if this be real conversion, if this be the testimony of faith by which the deceased author yet speaketh, and if this good report be echoed from the blood of sprinkling, which in his conscience spoke better things than that of Abel; then where are legions of our preachers got, who would deny their birth, parentage, and mimic an education, in order to bring in the service book, and obtain the vestment and dignity of an established divine? which this author was purged from, by near four years discipline with the horrors of the damned.

PREFACE.

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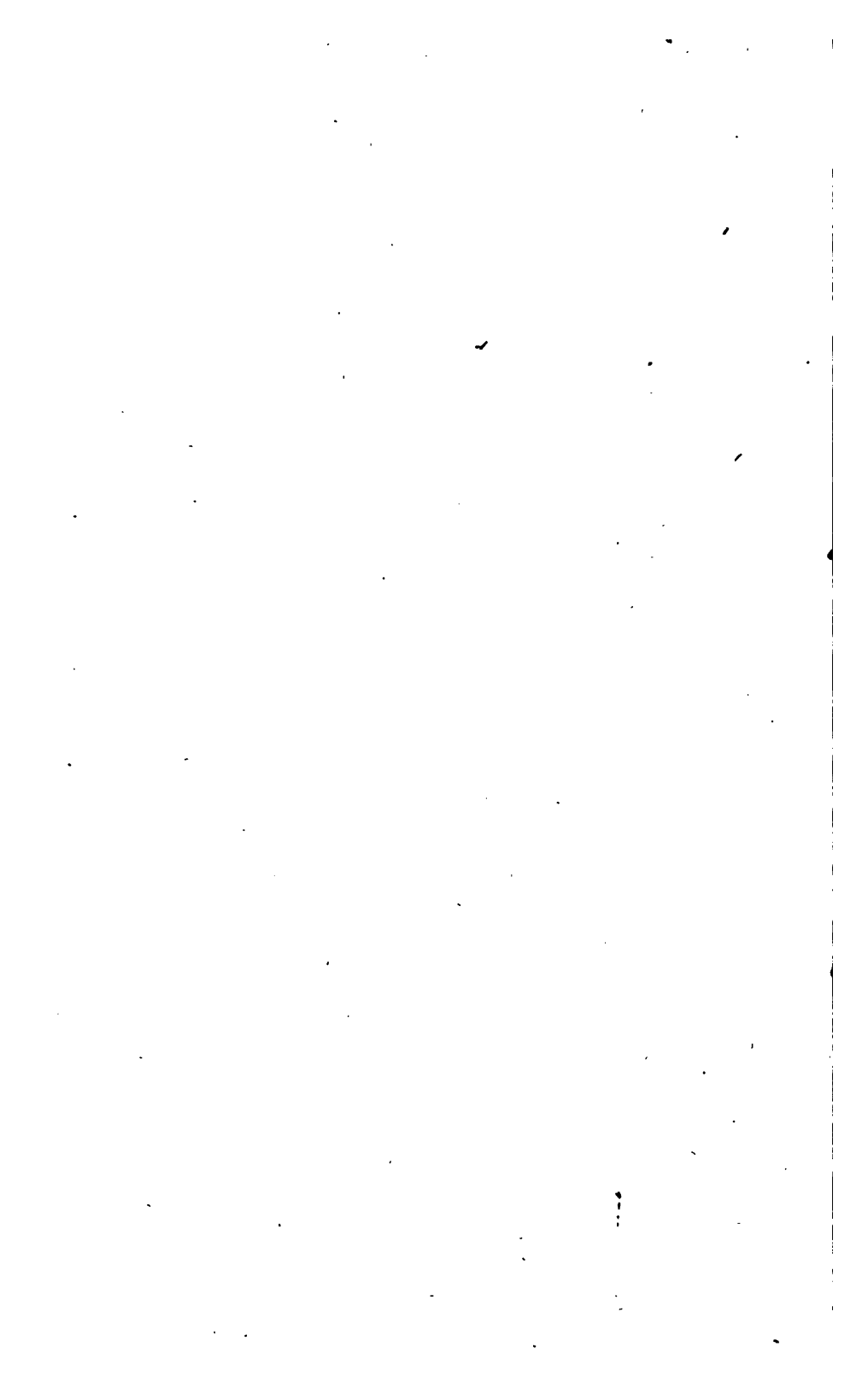
Reader, I have sent the testimony out, title-page, and the date of the year in which it was first printed, nearly as I found it; I have only altered here and there a mistake, which I think was the printer's. I have only added a title, and this preface to the work—pray forgive me this wrong—and have put here and there, a little note, with the initials of W.H. S.S. which are the tokens in every epistle, so I write. That thou mayest read it to profit, and profit by reading, is the prayer and desire of

this author's cousin, and

thy servant to command,

WILLIAM HUNTINGTON.

Postern-Row, Tower-Hill,
Nov. 24, 1788.



A

REVIVING CORDIAL

FOR A

SIN-DESPAIRING SOUL,

IN THE TIME OF

TEMPTATION.

THE SAME BEING

AN EXTRACT OF THE UNWORTHY AUTHOR'S EXPERIENCE OF THE FOLLOWING PARTICULARS:

- | | |
|--|--|
| I. The miraculous preservation of his bodily life from the many deaths and imminent dangers which threatened it, while in a state of nature. | III. How the spirit of bondage took him, and what fearful work it made in his soul. |
| II. The method God took with him in awakening him to look into, and to mind foul concerns, when about fourteen years of age. | IV. How the spirit of adoption succeeded the spirit of bondage, healing and binding up the deep wounds caused in his soul thereby. |

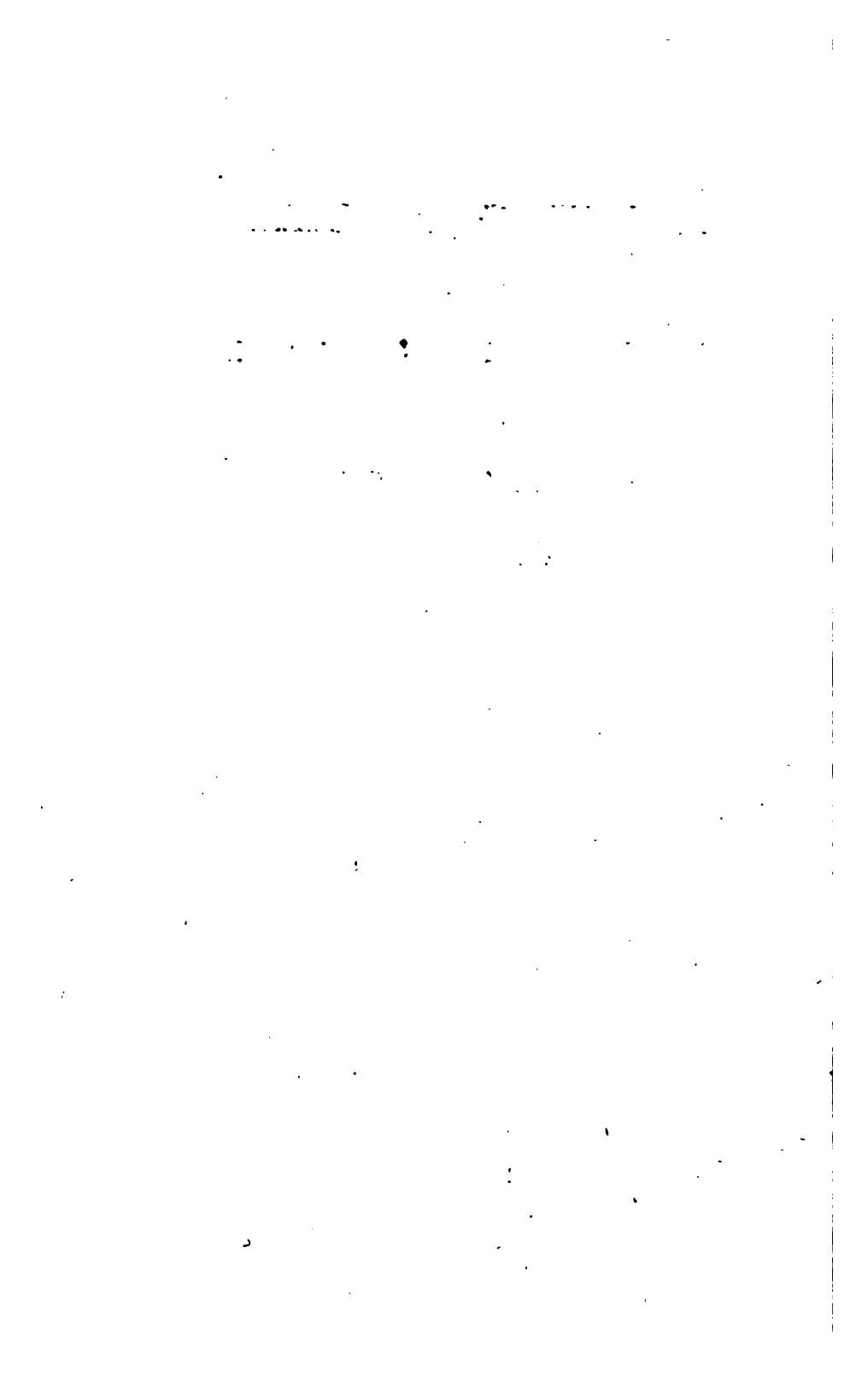
COME AND HEAR, ALL YE THAT FEAR GOD, AND I WILL DECLARE WHAT HE HATH DONE FOR MY SOUL. PSALM lxxvi. 16.

I WILL PRAISE THEE, FOR I AM FEARFULLY AND WONDERFULLY MADE; MARVELLOUS ARE THY WORKS, AND THAT MY SOUL KNOWETH RIGHT WELL. PSALM cxix. 14.

BY I. B. AN UNWORTHY MINISTER OF THE GOSPEL.

L O N D O N :

PRINTED FOR THE AUTHOR, 1699.



DEDICATION.

*To his very much respected and highly honoured
Friend Mr. Nicholas Skinner, Merchant of
London,*

Worthy and Honoured Sir,

THE laudable character given you by some Ministers of Christ, and other good souls, now, I charitably hope and believe, praising God in glory; especially the experimental taste I myself have had of your goodness, since Providence made me so happy in your acquaintance, hath encouraged me to prefix your worthy and deserving name to this small Tract; whose design and chief tendency is to encourage poor dejected souls, under the hidings of God's face, to cast themselves on that never-failing goodness of God in Christ, until God's set time for deliverance comes; and also to stir up experienced and grown believers to a becoming adoration and praising of that adorable name and wonder-working Providence of the glorious and tremendous **ΙΗΟΥΑΝ**, which hath so conspicuously appeared in the deliverance wrought for me his poor nothing creature, both for soul and body; and who am to this very day kept alive and upheld by that divine manutency of his own,

to

to the great admiration both of myself and those godly souls who know my present circumstances, and God's dealing with me. I have been, for several years past, more than ordinarily importuned, both by godly divines and such zealous working christians as yourself, to publish what now I have presumed to dedicate to so dear and well-deserving a friend as you are well known to be, both to God's truth and such as, in any measure, bear the blessed image of his Son. The principal motive of their importuning me to publish this, was the strange influence the relation hereof from my own mouth had upon their own spirits, the effects whereof they were not able to hide; the tears of joy gushing out surprisingly from their eyes, with both eyes and hands lifted up to heaven, wondering at, and adoring the wonders of God in my case; professing and declaring, that, in all their time, they had neither heard nor known so much of the goodness and grace of God vouchsafed to a poor lost and undone sinner, as was shewn and vouchsafed to unworthy me; which occasioned several of the godly Ministers, especially Mr. *Noah Bryan*, Mr. *Timothy Taylor*, Mr. *Samuel Mather*, and the dear Mr. *Nathaniel Mather*, all now with Christ, to profess, that they never heard of, or knew, any sinner come so near to Paul, as touching God's method and way of working upon and dealing with him in, and after, his conversion, as I did; and therefore they unanimously agreed in judging, that

that to publish the same was my duty; the which, they doubted not, would be greatly useful, and that both to saints and sinners on sundry accounts. The sincere and upright-hearted *Nathaniel Mather*, late of *Pinner's-Hall*, hath several times chid me for my backwardness to so necessary and useful a work; and a little before his death he at me again about it, examining into the grounds of my backwardness herein. To whom I replied, Sir, there are two things which hitherto have kept me back from publishing this my experience, and how much of Satan there may be in it, I cannot determine.

The first is, The difficulty which attends my setting down in writing the working of the Spirit of adoption, in discovering and applying Christ unto me, the remembrance whereof doth so swallow me up and melt me, that I am not able to see my paper for the tears of joy which obstruct my visive faculty. To which he replied, That it was pity any thing should hinder me in so good and useful a work.

The second is, The fear lodged within me of people's not crediting the relation I shall give hereof, in case it were printed; for, said I, the greatest part of the professors are so great strangers to the nature of true regeneration, especially when wrought in a sinner in the way and method God took with me, that they will rather suspect and question the truth of what I relate, than praise God, or improve the same for their own good or spiri-

tual advantage. To which reply was made, That Satan was always ready to obstruct any good work which hath the least tendency to God's praise or the good of souls.

Since his departure, the fresh remembrance of the importunities of the worthies above named; together with the repeated sollicitations of several godly zealous christians yet living, have prevailed with me to beat my way through those difficulties which lay before me, leaving the issue of my present undertaking to the powerful providence of God, to make the same successful in what it is designed for; and begging most heartily your pardon for the method I have taken in acknowledging the great kindness and respect shewn by your religious and truly generous self, to the meanest and most unworthy of Christ's despised ambassadors; the which, I doubt not, you will find recorded in heaven by my Lord and Master, as an evident proof of your faith in, and unfeigned love to, him and his cause and interest here on earth. Let not, dear Sir, the disadvantages under which I lie, on account of the slanderous reproaches heaped on me by malicious spirits, lessen your hope of the glorious recompence of reward, promised by him that cannot lie, to all your works and labours of love expressed to me and others of God's children for the sake of Christ. He that will take notice of a cup of cold water given to a disciple, in the name of his disciple, will, I question not, record in heaven the
refreshing

refreshing wine I have drank at your table more than once, and the silver and gold sent me, and given me by yourself, whereby both I and my distressed family have been kept from sinking into the dust.

And albeit, I should at the great day of judgment appear to be a cast-away from Christ, of which, through infinite grace, I am no more afraid than I am afraid that God can cease to be what he is; yet your integrity and uprightness in what you have done to me, for Christ's sake, will be not only made known, but graciously and abundantly rewarded; and, if I mistake not, the design of Providence, which hath put me upon fixing my thoughts on yourself, as the fittest and most deserving person to whom to dedicate this small extract of the large experience I have had of God's incomprehensible goodness and infinite all-sufficiency in saving a lost sinner. I look on this Dedication to be, as it were, a *Προδρομος*, or fore-runner of Christ's openly acknowledging and rewarding those your acts of love and pity so secretly done to him in the person of me, the poorest and unworthiest of his representatives here on earth, according to Prov. xix. 17. Matt. vi. 4. xxv. 45. Heb. vi. 10.

The Searcher of hearts knows I am far from flattering you, in what I say of you in this Dedication. He who hath so abundantly blest you with a comfortable estate here, and hath enriched your

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brave

brave and generous soul with such a stock of heavenly wisdom and saving grace, as keeps you from swelling with pride and conceit of what he hath made you—perfect his own blessed work began in you to the day of Christ. And that the same may be the portion of your virtuous and religious consort and your dear offspring, is the cordial wish, and shall be the hearty prayer of,

Dear and honoured Sir,

*Your dearly loving, and highly obliged Friend
and Servant, in the best and strongest of
Bonds, (viz. Gospel Love,)*

JAMES BARRY.

REVIVING CORDIAL
FOR A
SIN-DESPAIRING SOUL,
IN THE TIME OF
TEMPTATION.

CHAP. I.

Shewing the strange works of Providence, in preserving me from the many deaths which threatened me.

THE first of the many wonders which the adorable providence of God effected, in preserving me from death, was as follows: Being put out to nurse, to an Irish papist, in the times of trouble, before Ireland was reduced, my nurse, about the latter end of January, fearing, as she at least pretended, the rage of the Irish soldiers, lest they should inhumanly butcher me, or rather, kill herself and husband, for offering to nurse a heretic's child, as they called

me, cast me out upon a dung-hill, in a great snow, where I had undoubtedly perished, had not Providence sent relief in the very nick of time, which was thus effected :

At the same time, when I lay in that most deplorable condition in the snow, no eye pitying me, there was a servant of my father's down in the country, about concerns of my father's, who, as he was returning home, declining the road which was his proper way, takes another road which directly led him through the village where I was, he not in the least knowing any ground or reason why, or wherefore, he should leave the high and common road, to pass through that village ; but, finding in himself a strange impulse upon his spirit, he gave way : and, as he passed through the street, between the house from whence I had been cast and the dung-hill where I lay, hearing a most lamentable and piteous cry of a young infant, as he apprehended, out of doors, stops his horse to see where the infant lay, but the snow being deep, and it snowing apace, he could perceive nothing ; but, following the voice of the cry, he was led to the place where I lay. He forthwith knocks at the door next to the dung-hill, to inquire after the cruel and unnatural mother of that poor dying infant on the dung-hill, or to entreat somebody to take pity on so despicable an object. On this, my nurse informs the man whose child I was, with the whole of my circumstances. No sooner had he understood whole
I was,

I was, but he runs to the place where I lay, takes me up, lapping me in his cloak, and brings me home to my parents, fifteen long miles, without the least nurture either of breast or spoon, for the support of decaying nature. All that fifteen miles, besides the space I lay on the dung-hill, which, as my nurse herself confessed to the man, was about five hours, I continued to make sad complaints, by abounding in heart-moving shrieks and piteous moans all the day, the man expecting every moment when I should expire. In this condition, he presents me a sad spectacle to my parents, acquainting them were and how he found me; and how that he was, he knew not how or wherefore, turned off from his road to go that way, where he met with me. Forthwith an express was posted away, for three or four of the chief physicians who were then in Dublin, who immediately hastened to my father's, being about two miles and a half from Dublin; the utmost of their skill and judgment was improved for my present help and relief, but all in vain; the intricacy of my state and condition of body being such, as sufficiently nonplussed and baffled all their skill. Finding no probability, in a rational way, of recovering me, they gave me up, assuring my relations that I was a gone child, as to this world. The doctors forsaking me, other means were applied by ancient men, and midwives, who were approved by good judgment and long experience seemed to have. Neither availed this any thing, in curing children.

God having blasted all that men could effect, as instruments, to make way for his blessing on that means which he himself had singled out for my effectual cure, that the same might be recorded to the eternal praise of his own wonder-working providence, as will afterwards appear. All means applied for my cure and recovery were, by the powerful providence of God, made effectual food to nourish and feed the distempers which threatened the life of my body, until I was at length taken by all for dead. No motion of life appearing in me, I was stretched out, put into the winding-sheet, and nailed up in my coffin; and, as friends and neighbours were just going out of the door, to accompany me to my long home, the person who carried the coffin both perceived me to stir and also heard me to cry in the coffin, at which all were not a little amazed, and some so affrighted that they ran away.

About two months after this escape I was a second time taken for dead in the opinion of all the family, stretched out, and wrapped in a winding-sheet; and, lest they might be over hasty in burying me, it was judged expedient to watch with me, which is the manner and custom in Ireland, by people sitting up all night, with many lights in the room where the corpse lies. It pleased God, that, about midnight, they who watched me saw me lift up the sheet, to their great astonishment.

Notwithstanding these strange and unexpected revivals,

revivals, I was no small grief and burthen to my parents, and other relations in the family, and that on the account of my continuing so long in pain and misery, no endeavours of creatures likely to do me good.

As I grew in age, so my distemper waxed and grew at such a rate, that my little body waxed very big and mishapen; my belly was as big as an ordinary tub or drum; my legs no way able to bear or carry my distempered body: thus was I a burthen not only to others, but also to myself, until it pleased God to check and control the humours and distempers of my body, which else had checked me into the dust.

The means of my recovery were as follow: viz. On a certain day, as I was in the arms of a maid-servant, whose only work it was to attend on and minister unto me, I beheld on the ground, before the door, some speckled shell-snails, which dropped out of the load of furze that came to the door; these snails I cried to have. The maid, willing to gratify my desire, picked up as many as she could see of them; with these I pleased my fancy, playing with them till weary. After which I motioned to put the snails into the fire; and after a little while, when I apprehended they were roasted, I cried to have them again. The maid, and all others that beheld me, wondered greatly what I designed to do with them. No sooner had I cleared them from the shells, but, to the great amazement of the spectators, I fell to

eating them, and to such satisfaction, that, having once tasted of them, I could not, for some considerable time, be prevailed with to eat any other meat. This new diet, to which neither entreaty nor yet the example of any mortal moved me, did, by the blessing of God, prove both food and physic; for by them I was, to the great astonishment of them who knew me, greatly nourished, and apparently advantaged in point of health; for, in a short time after I had taken to eating snails, the swelling of my body assuaged, and the use of my limbs was recovered. As I began with this new diet, so I continued until I was perfectly cured, to the great admiration and wonderment of all sorts, who both saw and heard of my practice herein.

Many, both friends and strangers, did come from city and country to see and hear of me, hearing the strangeness and rareness of my case; among these were my physicians, who formerly gave me up for a dead child: they at the first hearing of my being in a hopeful way of recovery, could not credit the news, till hearing it with great confidence affirmed, they set a time for coming to my father's to see and inquire whether what was storied about my recovery were true: they finding it so, both by their seeing and handling my body, as also the information they received from my parents, concerning the means of my cure, together with the manner of my making use of such means of my own accord, they exceedingly admired it, concluding, with
one

one accord, that it was immediately from the Spirit of God, and was certainly miraculous. This account I had from my friends and relations, who were both eye and ear-witnesses of what I have here related. But, lest any should doubt the truth of this relation, I shall briefly add two things, which fully satisfies my own soul of the truth hereof.

The first is, The perfect remembrance I have of my eating snails frequently when a little one.

The second is, The frequentness of the scorns and mocks wherewith I have met, even from my own, since our difference about religion, who, when discoursing about my leaving the church, have many times and often hit me in the teeth, by way of reproach, with what I was when an infant: how that I was cast out on a dung-hill, and afterwards nailed up in a coffin, my grave made, and carrying away to be buried. And, alas! the greatest grief of all was, that I was not, at that time buried alive, rather than I should live to be a fanatic, and, on that account, such a stain and blemish to the whole family, there never having been a fanatic of the family before me.

And thus I have, as briefly as I could, given an impartial account of the first strange deliverance wrought for me by the holy and all-wise working providence of God.

The second escape from death, when a babe, was as follows: Being one night fast asleep in bed,
the

the maid who attended me, and constantly lay by me, neglecting to extinguish her candle when she lay down, the candlestick being so placed by the maid that the candle burning down near the socket, or by some accidental motion of hers, when asleep, throwing the candle down into the bed, the sheets and other bedclothes took fire, which prevailed so far, that the bed, sheets, rugg, and mat, were spoiled and unfit for use ever afterwards. The maid and I fast asleep, both insensible of the apparent danger we were in, it pleased God that my father, being awakened in bed, smelt the scent of burning, which was so hot in his nose, that he feared danger by fire, it being in the dead of the night. The whole family buried in sleep except himself, he could not rest, but gets up in his shirt, goes from chamber to chamber to search out where the fire should be; and, coming at length to the chamber where I lay, he finds the room all in a smother, the bed and clothes all on fire, and the maid and I fast asleep. The first thing that my father did, was to snatch me out of bed; and, by the suddenness of the wakening me out of sleep, and seeing the fire, I was frightened, and began to cry. My father fearing lest harm should ensue thence to my mother, who was at that very time near the time of her travail, he claps his hand on my mouth, and in his arms carries me out to the malt-house, very near the house, where lay a family of English people who managed the malt business. He throws me hastily
into

into bed to them, charging them to keep me warm, and to quiet me. Having thus secured me, he forthwith returns to the fire, where he found the maid still fast asleep, and by all he could do he could not awake her, until the fire burning her flesh, she at length starts up, and in an amazing surprise, seeing herself encompassed with fire, and missing me in the bed, and finding my father labouring himself in quenching the fire, she begins to raise the shout. My father presently stops her mouth, and made her sensible how things were, and that the child was safe; and being come to herself, she arose and helped my father to put out the fire, that no farther harm was done. Now, how near I was to death, I leave every sober reader to judge.

A third deliverance wrought for me by Divine Providence was, his saving me from perishing by a dog. The manner whereof was thus; One morning, standing beside a table in the common hall, where a gentleman who was caterer to my father's family was at breakfast, in order to a going to market to buy provision for the house—I perfectly remember the meat he had was buttered fish—I expecting and hoping he would give me some part of the fish, stood over against him, peeping up at him, with my fingers on the edge of the table. The gentleman perceiving the posture I was in, hands out his plate to me with some of the fish; the which I readily embracing, the great mastiff
dog,

dog, a greater and fiercer than which I never saw, lying under the table, and seeing me stretch out my hand to reach the plate, bounced out of a sudden, lays hold on me, and pulled me to him under the table, catches hold of my head, the which he had wholly in his mouth at one bite up to my very throat. The gentleman, astonished hereat, and well knowing the disposition and uncontrollableness of the dog, there being but one in all the family, viz. the cook, of whom the dog stood in fear, runs forth, cries out for Richard the cook in all haste, for the dog Lion was worrying the child in the common hall. The cook, at length, entering the room to which the gentleman directed him, tingled a bell, which he always used to do when he corrected that dog when a puppy, crying out vehemently, "Lion, come off, sirrah." The great dog, which had almost made an end of me, goes off, leaving me weltering in my blood. My head, especially my face, all over dyed in blood, which caused great and amazing fear in all that saw me in that condition that my eyes were gnawed out, until they washed my face; the which when they had done, they perceived that my eyes were untouched. The reason of which, as was judged by all, being, that the dog had gotten my head so far into his mouth, that his teeth could not reach my eyes. Thus did God keep and preserve me in this apparent and imminent danger, there being no other harm done me, save that there remain still several holes or impressions.

pressions made by the dog's teeth in my nose, and other places in my face, the which nothing but the grave can deface and wear out.

A fourth deliverance effected for me by divine Providence was, saving me from drowning. The manner of it was thus: As I was in company with one of my aunts in the park, where stands a great pool of water, called the Horse-pool, where the horses used to be watered, my aunt earnestly employed about some fine small clothes (a suit of child-bed-linen, if I forget not), and leaving me to my liberty to ramble while she managed her own business, I drew near to the pool, and lying down on the bank's brink with my face to the water, and seeing some living creatures as small as horse hairs crawling in the water, and within my arm's reach, as I thought, I longing to catch some of them, put my hand into the water, and pursuing them forced my body forward that I could not recover myself again before I sunk down from the bank into the water, with my head down and my heels up, the water entering into my body at my mouth and other parts. My aunt missing me, she looks about and calls for me; but neither seeing nor hearing me, she leaves her clothes, and runs to the water-pool, of which she was jealous, and there she finds me with my heels up in the pool, gone almost out of her reach into the depth. She, in an exceeding great fright about me, takes the water to her own great hazard, and catching fast hold by one of my legs,

legs, she pulls me to her, and so brings me out of the water, but with very small hopes of my life; for I had been so long in the water, and the water having gotten in such abundance into my body, that for a considerable time she could not perceive the least breath in me, which made her conclude I was dead; but it pleased God that I revived again. Now, reader, think seriously with thyself how near I was to a passing from one deep to another, viz. from that deep pool of water, into the bottomless depth of an endless eternity. Oh! the adorable and unfathomable depth of God's incomprehensible providence! Oh! think of this providence, and give the glory of the deliverance to the God of my soul.

Another strange and wonderful escape I had, was from a dangerous boar. It was thus: One day my eldest brother, afterwards a counsellor at law, but now in eternity, and I, walking down to the seaside with a greyhound along with us, designing our sport by coursing rabbits. In the way, the greyhound meeting with a little pig which belonged to my father's herd of swine, this pig running away from the greyhound, the greyhound follows, takes hold of the pig, the pig cries out; all the herd, which was near fourscore, comes in to the relief of the pig. I hastened to get the dog off by calling and beating, but the more I belaboured in getting the dog off, the faster the dog held his hold. The whole herd in a ring about me and the greyhound with

with open mouth, which caused some fear in me; at the length, while I was beating off the dog, the great boar with open mouth makes at me, mounting up with his forefeet on my breast, throws me on my back between two furrows. The boar thus on the top of me, with his snout and tusks belabouring himself to rent my bowels out, the greyhound, which before I could not for my life get off from the pig, now of his own accord lets go the pig, and comes in to my rescue, laying fast hold of the boar which was at top of me. The boar feeling the dog pinch him, he turns furiously about to the dog, quitting the hold he had of me, only one side of my coat he tore clear away, and had it in his tusks when he turned to the dog. As soon as I felt the weight off my body, I got up in an amazing fright, and made my escape by running off, leaving the boar and the dog to fight it out. Thus was I preserved by the providence of God ordering that the dog, which before I with all my skill and strength could not get off, should quit his hold of the little pig, and fall on the great boar which was upon me, who otherwise, undoubtedly, had torn out my bowels. Oh! wonderful Providence!

Another eminent deliverance wrought by Providence for me, was, by preserving me from perishing by a horse. Which take thus: I being once chosen to ride a horse which was to run a race, the ground was singled and measured out, all other matters relating to the race being agreed on between

tween the two parties chiefly concerned. When we came to start, the concernedness of each party appeared in striving to get and keep the start; the which happened to succeed well on my side, as touching getting the start, and making good my ground till I came to the goal, which issued in great and high acclamations of praise to me; which did not a little fill me with a vain-glorious conceit of some personal excellency of my own to which the victory obtained was attributed. But my pride was soon stained; for, there being a river between the town and the place where the race was run, my horse being very hard-mouthed, and withal fiery and fleet, though small, I was not able, with all the skill and strength I had, to bear him after I came to the goal, but in full speed he makes straight to the town, taking the river, which lay between him and home. As soon as he came into the deep, he was taken off his speed, and fell into such a jumbling trot, that being almost spent and wearied in all my senses, he throws me out of the saddle, and being cast on the left side of the horse, my foot slipped into the stirrup, and by the foot I was held. The horse, finding himself past the river, sets to running with full speed, my head touching the ground, and, as he ran, my head was still a tossing and beating between the horse's feet and the stones and gravel of the height which he ran up from the river towards the end of my father's malt-house, which may be about seven score yards; all which

ground he trailed me after him, with my head as already mentioned. The shout and cry was raised from the other side of the river to the town, and the horse still in full speed, it pleased God, that the neighbour who lived next house to my father's; hearing a vehement and continued cry, arises from his work within, opens his door, street way, to see what the matter was, and just as he looked out of his door, he sees the horse in full speed, with his rider a trailing along, just passing by the door; the man immediately runs before him, the passage being narrow, using his best endeavours and skill to stop the horse; the which he, through mercy, effected, or else that race had been an end of my race; the horse stood stock still while I was released from that sad confinement. All who saw me, cried out, "He is gone! he is gone! there is no hope nor expectation of his life;" the hair of my head all in one lump of clotted blood; nothing to be seen of my face or hands but blood; and a matter of astonishment it was to all that my neck and limbs were not broken.

Another strange deliverance I had from a horse was thus: Riding one day on the chief and fleetest race-horse which was known to be in the kingdom of Ireland, as I passed through a gate, in the high-road, just as I opened and entered in at the gate, a little bird flies out of the hedge, withinside of the gate, at which the horse started, beginning at the same time to bounce and plunge, striving all he

could to throw me off; I riding bare-backed, without a saddle, and having a large lanthorn under my left arm, knowing the horse to be very high met-tled, and about fifteen hands high, I began to apprehend some danger of his getting me off, because I could not so well command and manage him, by reason of that lanthorn; and wanting a saddle, I did what I could by fair and gentle means to take him off those his unruly and skittish tricks, but to small purpose. Then I resolved to use another method, viz. by giving him a loose rein, and the spurs in his sides with both heels, hoping by that means that he would cease plunging, and fall to running; but nothing would do. The thing, I doubt not, being determined in Heaven's council, that this narrow escape might be recorded among the rest of his wonders shewn in and about the preservation of so poor and inconsiderable a creature as I am, to the eternal praise of God's sweet and unsearchable providence. Off he would have me; in order whereto he mounts up with his fore parts, throwing me backwards on his hinder parts, and from thence to his fore parts again, at least ten or twelve times, in a most furious raging manner; at length, finding that he could not get me off, by his tossing and throwing me backward and forward, he rears and mounts up with all four together a considerable height from the earth, and, by that unexpected motion, threw me a good height above him, and falling to the ground, standing upright on my feet, as

I fell

I fell with my lanthorn under my arm; the horse, perceiving himself conqueror, fetched a stroke at me, standing where I fell, just behind him, with his heels, which but a day or two before had been shod with frost-nails, the weather being frosty; and in the cap which I at that time wore he leaves the print of the frost-nails within the thickness of a half-crown of my forehead, never touching my head, nor any part of my body; nor in the least prejudicing my body by those tossings and throwings he gave me. Oh! that I might be duly sensible of, and constantly affected with, the consideration of Divine Providence.

Another escape I had, by the good providence of God, was from an Englishman, who had laid a conspiracy with some Irish papists to swear me out of my life. It was thus: This Englishman (by name Evan Grundy, a Lancashire man) being some years employed in the service of John Preston, of the city of Dublin, alderman, a good and gracious man, lately deceased, from whom the above-named Evan Grundy had run away at several times, and with considerable sums of money. By reason of his dishonest and knavish pranks, alderman Preston, not daring to trust him any further with the receiving of his rents, which were considerable (his estate being nigh two thousand per annum), the alderman being hard set for one whom he could trust with the management of his estate, and knowing me, my family, and the present circumstances I was

at that time in, proposed to me considerable encouragement, on condition that I would undertake (as his agent) to manage his estate, which I did, for between four and five years, not without many difficulties, occasioned chiefly by the said Evan Grundy, who was restless day and night, contriving how he might set the alderman and me at variance, hoping by that means to supplant me, and to succeed me in the employ. This Evan Grundy being much indebted to the alderman, I had orders to take him on a writ out of the King's-Bench, and to seize (for the alderman's use) all the goods and chattels the said Evan Grundy was actually possessed of. This piece of service I would fain have declined, entreating the alderman to put some other upon it, and that, because of the ill aspect which I foresaw it would have among the gentlemen of the country, who, knowing the peaks and many bickerings between the other and me, would be very apt to conclude, that I had acted this in a way of revenge against him, who daily strove to supplant me in that employ; and then I concluded, all the black-mouthed justices, and other gentlemen in the country, who were known enemies to the name and power of the gospel purity, would unanimously open against religion, and improve that action to the utmost to the reproach of dissenters; the which afterward fell out as I feared; the alderman refusing to comply with my but reasonable request, he alledging for his non-compliance, that he had

none

none but me whom he could trust in an affair of that nature.

Finding the ineffectualness of my endeavours to prevail with the alderman to excuse or exempt me from that service, and his strict commands being instant upon me, a writ was taken out, of which the said Grundy having notice, he absconds for a time; on this, I took the two special bailiffs who were to execute the writ, with nine or ten of the village he lived in, into the house along with me, to witness that I seized those goods which were visible in the house for the use of alderman Preston, and that for the non-payment of rent. I moved no goods, but left them where I found them, leaving them to the disposal of the alderman. Immediately on this, the wretched man contrives with some Papist ruffians to lay a plot against me; the substance of which was, that on a day I entered his house to distrain for such a man, naming alderman Preston, and meeting with a cabinet, I forced the lock, and stole three pounds fifteen shillings, which he said his witnesses would positively swear they saw me take, reckon, and put into my pocket: forthwith he rides to a justice of peace, for a warrant to bind me over, acquainting the justice with the whole of the concern in all its circumstances. The justice, though enemy enough on the account of religion, told him plainly, that he would not grant a warrant against me, if he would give him five hundred pounds. He goes to a second, to a third,

and to a fourth, about the same errand, but from none of them could he get a warrant to bind me over, they being all afraid to meddle at that time with me, whether for fear of my uncle, who was at that time Lord Chief Justice of the kingdom of Ireland, or from any restraint from God on their spirits, I know not. He finding all his hopes of having me for ever disgraced, if not arraigned for my life, frustrated, prepares a bill of indictment to arraign me at my uncle's bar, the term next ensuing. This assault, I confess, was a great trial of the little faith and patience which the gift of God handed out to my poor soul, in the instant of regeneration, as ever I have since met with. I have sometimes, with holy David, thought, that my mountain, in respect of inward and settled peace of conscience, should never be shaken or moved, till the storm arose. And albeit it did not influence my soul inwardly to shake my comfort and confidence in God, God and my own conscience knowing mine integrity and innocency in the thing laid to my charge; yet, considering the reproach which I apprehended would hence arise to the name, gospel, and people of God, the stain and scandal it would be to my whole family, no man can fully conceive the disquietude and shame which took up its lodging in my breast. Oh! the tossings and workings of my spirit: Lord, think I, what will this come to? Thou knowest mine innocency in this matter. But the world will readily believe

believe I am guilty. Blasphemy and sad reproach will hence redound to thy most holy and tremendous name and gospel, which I value unspeakably more than my life, and all the world. The truly godly and religious, the only men of my delight, will, with sad hearts, often think how sadly they were mistaken in me; and to apprehend this storm would issue in any other than what I have already expressed, I could not imagine. The guiltless blushes which daily on this occasion appeared in my countenance, I concluded would be to all that saw me an argument of my guilt. The thoughts of the term approaching encreased the inward perturbation of my mind; and the blushings of my face, to think I must stand arraigned for felony before a judge, and all my other relations, who, but a few years before, had unanimously censured, condemned, and cast me out of their favours and affections, for being a fanatic, as they term true and gospel religion. Oh! how close this went! secretly wishing, but still with humble submission to God, that he would please either to break that horrid plot, before I came to be publicly arraigned as a malefactor, or else call me off by death, which I did unspeakably prefer before living to be a cause of reproach and blasphemy to the name and religion of the Most High God. As the term drew very near, and the various and restless tossings of my mind on that account encreased, God, infinitely wise, and ever faithful to his word, who best knows how to time

deliverance, and break those nets in which the enemies hope to catch the innocent, he, a very short space before the term, lets loose the reins to this wicked man's guilty conscience, which wrought so violently with him, that all the strength of reason in him, yea, the hopes he inwardly cherished of seeing me brought to perpetual disgrace, if not cut off, were not able to restrain him from treading the footsteps of Judas. A rope he gets, out he goes to his own garden in the dusk of the evening, and having fastened the rope about his neck, just as he was drawing the end of the rope through the arm of a tree on which he designed to hang himself, his wife and his man happened to discover what he was about. On this the shout was up, and such a cry made, as did presently bring about him all the neighbours, who, overpowering him, prevented his intended design. But notwithstanding their cutting the rope, yet could they have no access to that guilty conscience of his, to assuage or allay the horrible and self-condemning agonies, which, like restless waves and billows, did distract and torment him. He being by force stretched on his bed, and with the same rope he attempted to hang himself being fast bound to the bed, he fell into raging and desperate fits, like to a demoniac, dashing his head with all his force against the bedstead, foaming at the mouth, uttering these words as fast, and with a strange vehemency, which frightened all the by-standers, as he could, viz. "I drive away cows, I sell cows !

cows ! No, I drove away no cows, I sold no cows : Roger Eckerley and Captain Stopford will give under their hands that I am an honest man." And so in raging madness expired his last breath, with these words in his dying mouth, " I drove no cows away, I sold no cows ;" which were the last words he spoke. The reader must know, that, before this plot designed against my life and reputation, the same poor wretch commenced a law-suit against me, for which he had not the least appearance of reason, save what he and some others, as desperately wicked as himself, had contrived, and which was stoutly sworn, by an Irish Papist witness, for but one poor quart of ale, against me, at the assizes held in the county where he and I lived. God knows, I no more knew any thing of what he charged against me in his civil bill, than I knew of the three pounds fifteen shillings for which he designed to arraign me. But so it was, that, upon the evidence positively swearing, a decreé was granted for seven pounds, which was the sum mentioned in his bill. The decree, contrary to promise, being on a sudden, while I was from home about business, executed, seven prime milch cows of my stock were taken away, and in half an hour's time appraised, and sold for seven pounds ; though the cows, in the judgment of all that knew them, and who understood cattle, were really worth thirty pounds between brother and brother. And thus it pleased God, in the wonder-working providence of his

his, to break these nets, which the devil, by his instruments, laid, not only for my life, but also for my credit and reputation. I do not in the least doubt, but the great advantage which the devil proposed to himself, by putting those miscreants on work to bring my name and person into the blackest contempt, was to overthrow the efficacy of my ministry, when I should be thereto called : for the devil knew very well how importunate godly ministers and others were with me to take on me that great work of the ministry ; and fore guesses no doubt, he had, how greatly I should be employed in disturbing his kingdom, being in a great measure made acquainted with his lion and fox-like devices, several years before I was prevailed with to adventure on so great and sacred a work.

Many more strange deliverances hath the providence of God wrought for me his poor unworthy creature, the which I am necessitated to omit, fearing my book should swell to too great a bulk. I heartily wish that both myself and others, who read what I have faithfully and impartially related of the wonders of Divine Providence towards me, might be so rightly affected with what I have related, as to give God the glory and praise of his own works ; and be, by reading these things, stirred up and encouraged for ever to trust in that adorable Providence of Heaven, which never fail them who belong to Christ.

C H A P. II.

*An Account of God's wonderful dealings with me
about the concerns of my Soul, some years before
the spirit of Bondage seized me.*

WHEN I was between fourteen and fifteen years of age, or thereabouts, as near as I can remember, the Lord was pleased to dart some beginnings of conviction into my soul: which was after this manner: One Lord's Day, as I was in the height of vigour in profaning God's holy day with the rude and ignorant Papists, there was darted into my conscience, like an affrightning flash of lightning from above, this apprehension and thought, viz. That I must be either converted, or else sent to hell to be damned. This arrow being shot out of his bow who never misseth the mark at which he shoots, took up its lodging within me: but what to make of it, or what the meaning of it should be, I was as far to seek as a beast; so ignorant and brutish was I, the Lord knows! But though I knew not from whence it came, or what its tendency would be, yet, being a messenger from God, it maintained its ground, stuck close by me, accompanied me wherever I went, putting me sometimes into a sweat, sometimes into inward shiverings of soul, sometimes into distracting and per-

plexing cogitations and thoughts what it should be. Be sent to hell, think I; Lord! what's that? And be damned; bleſs me! think I, what's this to be damned? Dear reader, believe me, I had read in ſcripture the words Hell, and Damned, with the term Converted; but no more did I underſtand the ſenſe or the meaning of the one or the other of thoſe three words than a beaſt. At length I began in my thoughts to fix on ſomething what this ſtrange thing ſhould be, or mean; and the reſult came to this: I did conceive and ſtrongly apprehend that Hell and Damned were ſome ugly, frightful, and dangerous thing, to the which ſhould I be brought I ſhould be a ſad and undone creature for ever! As to the other, viz. Converted, I did verily think it meant no more than the leaving off, or ceaſing from thoſe mad and youthful pranks of proſanizing the Sunday, as I then called the Lord's Day, with ſeveral other immoralities to which I had been exceedingly and wretchedly addiſted: and in the ſtead or room of thoſe vain and wretched practices, to fall upon a ſerious and ſober living; both of which, I fully concluded, lay within the compaſs of my own free will and natural power to effect.

Accordingly I ſet to work, deſerting and throwing off both my wicked companions, and alſo my dearly beloved ſports and ſinful paſtimes. To the Bible, and Practice of Piety, a book I dearly loved, I addreſſed myſelf with all imaginable devotion and ſeriousneſs. And being fully reſolved on a thorough
work

work of conversion, that so I might shun and escape hell and being damned, I became very bookish, looking into almost every book, wherever I came, to try whether I could meet with any help which might forward me in my new trade of religion. Among other books wherewith I met, Mr. Baxter's Call to the Unconverted came into my hands; the which I did no sooner open, but its title-page invited my fancy to make choice of it for my chief companion: the which I also did, blessing myself in that book more than with any other wherewith I had met; the more and oftener I read it, the more was I enamoured with it; even to a preferring it before God's own sacred book. So suited was it to the purpose I had then engaged in, viz. to work out of myself, and in my own strength, that great work of conversion. To my course of reading and praying, by those forms of prayer in the Common Prayer Book and Practice of Piety, I joined very strict and severe fasting: taking up a resolution that I would, in a most solemn manner, observe two days in every week, viz. Wednesday and Friday, for my fasting days: the which I also did, even to such a degree of pharisaical severity, that I almost rendered my body unfit for any service. But converted I must be, and converted I was resolved to be, whatever it cost me; in order whereto I kept my religious doings of duty, both negatively and positively, with such a constant and zealous elaborateness, that I verily believe

believe it would be hard to find one among the Romish monks who could in all respects match me, or outdo me, at the trade of serving God in that way I fell in with.

It can hardly be told, much less believed, how great zeal I had for God, and how restless my active and working spirit was to be with him in heaven; though I neither knew God according to truth, nor the way to him, no more than a poor Pagan who never heard of him: I had such low, gross, and carnal thoughts and apprehensions of the Deity, that I am very apt to conclude the very Heathen had far higher and more sublime conceptions of their fictitious gods than I had of that tremendous and inconceivably glorious God whom I so ignorantly worshipped. I was wonderfully zealous in all religious performances wherein I did at that time engage, both in private and also in publick. In my private duties I was marvellously retired and secret; being full of apprehensions how ill constructions would, by all sorts of people, be put upon my so severe and strict way of living; and for better accomplishment whereof I singled out a very convenient place, than which I thought no place better for my turn and purpose: it was in a little room on the top of the castle wherein my father lived. In that room I spent the most of my time, in fasting, praying, and reading my books; especially my darling and chief admired and beloved book, Mr. Baxter's Call to the Unconverted.

verted. When I found myself much wearied with reading, I would sometimes divert myself by walking on the top of the castle; during which diversion I did often hear the shouts and enticing calls of my wicked companions, to bring me back again to my newly-forfaken sports and sinful pastime.

It was no small matter to encounter with the workings of nature, and the violent temptations of the devil, both joining together in suggesting and framing arguments to induce to a willing and ready compliance with those calls and invitations, to what I loved and liked, as dearly as the daily food I lived by. Oh! the strange workings which I found in myself during these combats. The ungodly, whose company I had loved and delighted in so dearly, calling and inviting; the strong bent and inclination of the flesh drawing; and a subtil and violent devil tempting, and persuading to return. What! forsake thy dear companions, and thy sweet delightful sports and pleasures, at this rate? What! to game or sport no more for ever? Alas! poor wretch, what good wilt thou get by betaking thyself to this pensive, sad, and melancholly kind of life? Thou hast had experience of the sweetness and delightfulness of that way of living which thou art now forsaking. The many and fore miseries and troubles attending this new course of life which thou art so fond of, and on which thou art so resolutely bent, do not yet appear in their black and formidable colours; therefore

fore be wise in time, go back to thy deserted companions, and freely embrace thy forsaken sports and pleasures before thou be too far gone in this fond and dangerous way thou art gotten into, or else thou wilt repent when it is too late. Besides these assaults from the devil, and the continual ebullitions of my stinking and vile nature, which did frequently surround me with new and fresh attacks to draw me back again, I met with new and unlooked for discouragements from my relations; who, taking notice of the great and strange change which evidently appeared in me, frequently assailed my weak and poor beginnings in piety and religion, with hard speeches and unbecoming language against that precise and severe course of life I had so lately embraced, telling me, with great asseverations, that I should most certainly bring myself to downright madness by reading the scriptures so much.

Note, reader, by the way, how great an antipathy there is in the devil, and in unregenerate sinners, to the sacred scriptures; a sure argument that they are the pure and infallible word of God. These things, accompanied with innumerable mocks, taunts, and jeers, which on all occasions were heaped on my name and practice, proved some occasion of startling and discouragement to me.

But the fixed apprehensions I had of being sent to hell to be damned, in case I became not and continued a convert, did abundantly outdo all the oppositions which lay, or met me, in my way of

strict and religious living. On I went, notwithstanding the many and great oppositions I found myself encompassed with, abounding and encreasing, rather than declining or abating, either in duties or ardent zeal in doing them. My proficiency in morality, and the advances I made in zeal for the church and the liturgy, and service thereof, were so conspicuous and manifest, that I became the talk of almost all sorts of people, especially those who stood related to my family. Letters and persons, who past to and fro, giving an account, in city and country, what a strange alteration and admirable change there appeared in their cousin J. Barry, and what a great and wonderful practiser of piety he was become. This was so noised abroad, that I could scarce look or speak, or pass in or out where people were, but I had somewhat or other brought into discourse concerning my forwardness and zeal in religion. And notwithstanding I was at that time but an hypocritical formalist, and a painted legalist, knowing nothing of Jesus Christ, and the covenant of grace, no not so much as in the notion, yet I was frequently troubled and exceedingly ashamed to hear mention made of my activity and zeal in serving and worshipping God; so far was I from either designing or desiring to make the world privy to my intention of going to heaven.

And that which speaks the thing the more strange is, to consider the circumstances of time

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and place, neither of which afforded any thing that might contribute the least part of a motive, or an inducement, to put me on looking towards or so much as thinking of conversion, there being no preaching in those parts, the ordinary means by which convictions in order to faith and conversion are effected; nor yet the example or advice and counsel of any person, which might occasion in me such thoughts or workings of soul.

In this way I continued for about six or seven years after my first awakenings, frequenting the church and its appointed service, and growing blind in pharisaical zeal for the moral law and divine-service book, until I had, in my own apprehension and conceit, arrived at a high pitch of confidence, that I was, beyond all dispute, really converted, and that consequently I should be saved, and go to heaven. Yea, I did frequently reckon and account with myself, that if but two in the world should go to heaven I should certainly be one of the two; and that because I was certainly converted, and had taken so much and great pains in doing good and shunning evil. I had no fear or jealousy lodged in me about God's accepting my person, and his having regard to my numerous and zealous performances of duty, both private and public.

My extraordinary inclinations to the ministry, and that matchless zeal which appeared in me for the church; that love and veneration I had for its
liturgy,

liturgy, ceremonies, and clergy, especially its pro-
lacy, gave my father and other relations great
hopes that I should be an honour to the family,
and a man of no ordinary figure in the orb of the
church.

C H A P. III.

*Setting forth the manner in which the spirit of bondage
seized me, in the very height of my confidence, of
being in a good and sure state of salvation; what
sad work it made with me, and what means I used
for help and relief under its killing and sinking
weight.*

WHEN I was about twenty-one years of age,
in the very heat and height of my zeal in profe-
cuting that righteousness, consisting of that nega-
tive and positive obedience which the law morally
enjoins and requires as the condition of life and
salvation, it pleased God to send forth the spirit of
bondage to seize me, to the end I might be in-
structed, and fully convinced, how vain my confi-
dence of being saved and going to heaven, in that
self-pleasing way of legal righteousness, was. The
manner of it was thus: being, on the day called

Easter Monday, at my cathedral devotion, in the place called Christchurch, in Dublin; a place I constantly frequented to morning and evening service, and a place which I more zealously loved and venerated than any place in the world besides; for that I verily conceived in myself was as the very entrance into heaven itself; after the service was ended, one Dr. Golborn preached; his text was in Ephes. v. 14. *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

A good and choice text; but how well or ill handled I must acknowledge myself to have been, at that time, a very incompetent judge to say or determine. About the middle of the sermon, as near as I could guess, there was darted into my mind this sad and killing thought, viz. that I had the day before received the sacrament unworthily, which sad thought was backed with that of 1 Cor. xi. 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

This sad and dismal thought, backed, as I said, with that scripture just now quoted, and not any word spoken by the preacher, was that which seized my mind, and let in the spirit of bondage upon me.

No sooner had I looked this Προδρομος, or Fore-runner, of the spirit of bondage in the face, comparing it with the place already mentioned, but I concluded

concluded myself a lost and an undone man. My spirit was in such an amazing fright and overwhelming consternation, to think that I was most certainly damned to all intents and purposes, that indeed I verily thought all the people in the place were a swarm or a legion of devils; which God, in revengeful wrath, had sent from the bottomless pit to guard and attend my guilty soul thither.

The apprehensions I had of being damned and sent to hell so racked and tormented my spirit that I found myself unable to stay till sermon was ended. Away I ran out of that place, to shun, as I then thought, those swarms of devils, which I strongly conceived were to guard me to hell. As soon as I came to my Lord of Santry's, where I then lived, I entered my chamber with a sad and heavy heart, God knows; and to my knees I go, with an intent to pray, if so be there might be any scrap of hope of my escaping being eternally damned. But, alas! what tongue or pen can relate the pass and condition I was then at: my reason, my conscience, and my very speech, were, as it were, plunged and drowned in the gulph of despair, so that I could neither utter a word in prayer, nor yet consider what I should do to relieve my bleeding soul in that sore distress. I durst not abide in my chamber, fearing to see and feel the devils actually to seize me. To the minister of the parish I went, from whose hands I received the sacrament but the day before, not knowing but that he might

administer some kind of relief to one in my condition. He, observing the ghastliness of my looks, and taking notice that somewhat ailed me, asked me how I did; to which I could not reply. He pressing to know what the matter was, I at length, in a very abrupt and broken manner, told him, that I was full of the apprehensions and fears, that I was a damned man, and that there was no hopes of mercy for such a one as I was.

The minister, somewhat surpris'd at so sudden and so great a change since but the day before, began to examine what great and heinous sins one of my age, and one in so encouraging circumstances as I was in, could be guilty of, which should occasion such sad despair. He mentioned some texts of scripture, thereby hoping to have given some relief to my weary gasping soul; but all in vain; God's time of healing being not yet come, and finding by my frequent coming to him for ease and comfort to how little purpose he had laboured with me, he at length advis'd me to ride into the country to visit my father and other relations, and by that means, as also by exercising myself with such exercise as I formerly delighted in, as shooting with the gun, and angling, to divert my melancholy thoughts. This I was glad to hear of, my own inclinations leading so strongly to it: in order to the effecting of which I address'd myself to my Lord's housekeeper, entreating her to acquaint my Lord, that, in regard of some present indisposition

indisposition under which I laboured, and in order to my health, I had not only an inclination, but was advised to visit my father in the country; in order whereto I thought it convenient to acquaint his Lordship therewith, to the end I might obtain not only his Lordship's free consent, but also the liberty of a horse, to perform my intended journey. The housekeeper no sooner delivered my request to my Lord, but my Lord commands her to call me up into his chamber. As soon as I received the command, I fell immediately into a great sweat and fore trembling; up I went, and being entered into the chamber, my Lord locks the chamber-door, and laying his hat on a cabinet, sits down in his chair, and with an earnest and piercing eye looks on a pretty while before he speaks, I all the while sweating and quaking. At length my Lord begins with "James, what ails you? What is the matter? I hear you go privately to ministers; there is somewhat ails you. What is it?" I, perceiving by my Lord's discourse, that the minister of the parish had acquainted my Lord with my case, found myself far more uneasy than before. My sweat and tremblings of soul increasing upon me, my Lord continued querying me, "What ails you, James? tell me what is the matter." I was so overwhelmed in my spirit, that my speech was swallowed up, as saith Job vi. 3. But my Lord not letting me alone, but with earnest importunities pressing to know what I ailed, I at length, as a poor condemned

demned caitiff hanging by a twine thread over hell's mouth, roared out as if my bowels had burst out of my body, crying, with great and unutterable groans and tears, "My good Lord, dear my Lord, I am afraid I am an undone creature; I am a damned man; there is no mercy for me." My Lord, perceiving by my looks and speech that I was in good earnest effectually wounded, with tears in his eyes, and with the greatest concern- edness for me, began to play the spiritual physician, asking me, with great earnestness, what gross and crying sins, as adultery, murder, and the like, could one of my years be guilty of, as to occasion my falling into despair of mercy. And, said my Lord, admit you were guilty of such, and greater abominations, what reason have you for despair? You must know that Jesus Christ, the Son of God, came into the world not to lay a load on you, but take your load off you: quoting Matt. xi. 29. *Come unto me all ye that are weary and heavy laden, and I will give you rest.*

With many other texts of scripture, and comfortable expressions, he laboured to relieve and ease my burthened and sinking soul, but all in vain, God's time of curing my deep and desperate wound being not come. As touching my purpose of going into the country, my Lord told me I might use my freedom, but that his judgment and advice was, that it were better for me to stay than to go into the country; and that, because of the great disadvantage

disadvantage which by going would accrue to me in the studies. My Lord, having declared his judgment what had been best for me to do, I told his Lordship I was resolved to take his advice, whatever came of me, and accordingly I did.

My sore continually ran, day and night, and ceased not: yea, my soul refused to be comforted! according to the words of the Psalmist, in the like case, Psal. lxxvii. 2. *In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.*

I seemed to follow and to ply my studies rather for fashion sake, and for fear my Lord and my father should suspect that I loved idleness, rather than any love I had thereto, or hopes that ever it would turn to any account for good to myself or others.

When at any time I looked into a book, instead of heeding or minding what was in the book, the eye of my gnawing guilty conscience was fixed on the many sins I had committed against God; inso-much, that all the sins of my youth were, in all their black and aggravating circumstances, laid and held before me as a looking-glass, to shew me what a monstrous sinner I was: according to that of David, Psal. li. 3. *For I acknowledge my transgressions, and my sin is ever before me.*

Endless were the toilings and rowlings of my weary soul, from one sad confusion and despairing thought to another. Innumerable were the sorry
prayers,

prayers, such as they were, and other duties, which I daily performed, to keep and relieve my despairing soul, but all in vain : which caused me to conclude that I had been much wanting in the trade of works ; and that had I not been so, I might have been acquainted with peace and comfort before now. To the trade of doing I again addressed myself ; resolving not to omit or leave undone any thing, which I understood, by reading or hearing, to be matter of duty. Praying, understand by the Common Prayer Book, for I knew no better ; reading, fasting, and attending the most lively preachers, as I thought ; frequenting sacraments ; giving alms to the poor of what money my Lord and other relations handed out to me. That place in Dan. iv. 27. *Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor*, was oft in my thoughts, according to which I gave away whatever I got : yea, so addicted to relieve the poor and needy was I, that I would give away my very apparel when I had no money. And all this from a pharisaical and superstitious conceit, that by those acts of duty and service I should recompense God for those sins which, like a mill-stone on the back of a man, were sinking my soul into the gulph of desperation.

I did abound more and more in strict and circumspect walking according to *do and live*, the condition and tenure of the covenant of works, under which I was labouring for life. The more
I wrought

I wrought at the trade of duty, the further I found myself from peace : which did cause me to conclude that my case was certainly desperate, and that it was peculiarly my own ; and that none that belonged to God was ever in such a condition as I found myself to be in.

I then renewed my old practice of going to ministers, acquainting them with the deplorable and wretched state and condition I was in ; and earnestly begged their advice and council, what one in my sad circumstances had best to do, in order, if it were possible, to escape eternal damnation. Oh ! that killing word, damnation ! whenever I heard, read, or thought of it, how did it rack and torment my spirit ! as fearing it would be my portion from God for ever.

As the principle from which I acted, in order to healing and cure, was, *do and live*, so these spiritual physicians to whom I addressed myself for counsel and comfort in this despair of soul, being as ignorant in the mystery of the new birth as ever was Nicodemus, (John iii. 4.) they put me on doing those duties in and about which I had laboured before, even to weariness. The names of those dignitaries of the church to whom I applied myself, together what their sayings were, are too tedious to relate ; and therefore I here pass them by ; only I think fit to acquaint the reader with the great and superlative ingenuity and dexterous skillfulness in healing a sin-sick soul which one of them,

them, above all the rest, had attained to, to his everlasting fame be it spoken. The thing is thus:

After I had acquainted the Bishop, for of no lower a degree was he, with the sad and lamentable condition my soul was in, but he forthwith exhorts me to get a book stiled *The Whole Duty of Man*, and when I had got it, I should come to him for further instructions. The book I forthwith procured, and to his Lord Bishop I repaired; who, finding that I had got the book, takes it out of my hand, and turning to a prayer appointed for one of the nights in the week, with great earnestness charged me that when I was ready to go to bed that I should be sure to kneel down by my bedside, and say that prayer: the which was done according to his Lordship's directions: but to how great purpose I leave the judicious and experienced Christian to judge.

Having thus applied myself to seven or eight of the ablest and most famed of the fathers and dignitaries of the church of England then in Dublin, and finding, by woful and sad experience, how little they understood my case, and how vastly short they proved in helping me in my extremity, I concluded my case to be altogether desperate and hopeless.

It is not to be told by tongue or pen what soul conflicts and agonies accompanied me wherever I went, and whatever I set about; inasmuch that
they

they became frequent and familiar to me in the very night-visions. The devil, hell, damnation, with the manner how the wicked are handled in hell, were things very often presented to my fancy, in those short and tormenting slumbers whereinto I fell. Yea, I have sometimes dreamed that I have seen and felt myself in hell among the damned, tumbling and sinking down deeper and deeper, feeling no bottom; which hath occasioned me often to think of Job's case, of which he bitterly complains: *When I say my bed shall comfort me, my couch shall ease my complaint, then thou scarest me with dreams, and terrifiest me through visions.* Job vii. 13, 14.

As it was with Job so it was with me; when I had been even-spent with the conflicts and temptations of the day, I thought sometimes, and hoped at least, that my bed and sleep would something ease and lessen my pain and inward horror of mind: but, alas! I was never wearier of the fatigue of the day than I was of the restless tossings of the night! and that because of those dreams and visions which did, as it were, realize the things themselves to my mind. The consternation into which those soul-afflicting visions did put me, did often startle me out of my sleep, and caused in me restless longings for daylight; and that because I could not employ my thoughts about any thing but what had a tendency to augment my despair and misery. My thoughts running out and fixing upon the sins
of

of my youth, thinking how many and black they were; calling to mind the advances I had formerly made in the way of strict and zealous religion; and what methods and ways I had used to get healing and comfort, and all in vain and to no purpose; and that because, as I concluded, God had given me up to be a prey to the enemy. Sometimes in the night, when I could not sleep, I heard dogs howl and cry piteously in the cold weather: this, I apprehended, was a lively representing to the ear the shrieks and roarings of the damned in hell. Thus are they in those eternal flames; and so shall I ere long. Oh! that I could but see one glimpse of the morning light! but, woe is me, deserted and forsaken of God, I shall be with the damned in that place of torment before morning! I shall never see light! Well, when, contrary to my foolish and wicked thoughts and expectations, I had lived to see the morning light, I would then begin to reason and query with myself, what I had so earnestly desired the day for? My day of grace is certainly past and gone: there is no mercy in store for such a one as I am. All the helps and means of grace which have had a blessing attending them for special good to others, are attended with a curse to me: I am a reprobate. In vain it is to pray any more, or spend any more time in the duties of religion: I have had sad experience of that.

Under this weight would I lie in my bed, concluding it altogether in vain to arise to engage in
any

any duty. This temptation so far prevailed that I did, for a time, refrain prayer, and neglect other duties of religion. From my concluding that I belonged not to God, I found myself like a dead log, as if I had neither life nor soul left in me. I expected, certainly, every hour, nay each minute, nay, every breath I fetched, to be hurried away into the place and company of the damned; which caused in me such amazement and unusual horror, that I would creep, like a condemned malefactor, into the chimney-corner among the company; there resolving to stay while any staid there, on purpose to avoid and shun those damned spirits whom I expected every twinkling of an eye to see.

Among my sad and despairing thoughts concerning the ineffectualness of all means and duties to do me good, there did come into my thoughts a passage which I had read in some author whose name I have forgot: it was this—that there are different degrees of torment among the damned in hell. This thing I fixed my thoughts on so long, till I did hence infer and conclude, that seeing there are different degrees of torment among the damned in hell, and that the damned exceed each other in the degrees of sin, must necessarily be the ground and foundation of such a difference. I concluded that the less sin I committed, the less would be my torment in hell. Now every omission of duty, think I, as well as doing what is positively forbidden in the moral law, is a sin against God; and therefore,

fore, to make my chain the lighter in hell, I am resolved against all known sin: and accordingly I fell to works again; perceiving in myself no other motive or inducement hereto but merely expecting and hoping that, by this means, my being in hell would be made more tolerable and easy than that of other reprobates. By this very thing it will easily be understood how near I was to final despair in my own thoughts and apprehensions.

But among all the combats and conflicts I met with in the time of my bondage, none more racked and tormented my spirit than those hideous and abominable thoughts which, by the devil, were like fiery and poisoned arrows, injected into my mind; sometimes against the holy scriptures, as that they were not the word of God, but the cunning and politic inventions of men, devised and contrived by some to awe and keep others in subjection. This temptation caused no small anguish and perturbation in my mind, but did not continue long; for though sad and desperate I thought my case to be, I was enabled to consider what a mighty power went along with the scriptures, in discovering my most secret corruptions, and putting my conscience and spirit into such fear of what would ensue, in case I did not confess and forsake them. This very consideration, that the word which discovered to me my vain and sinful thoughts, and condemned the ill life I had led, and that laid me under such captivating horror and fear, for the
same

same must needs be the word of an infinite, all-knowing and powerful God, did foil and repel that temptation.

No sooner had the first temptation been over, but a second immediately ensues; which was, that there is no such thing as a God in nature; and that men's believing and professing that being of a God, was more from use of custom, and from the strong workings of fancy, than from any real truth, grounded on sensible experience.

Oh! the sad concussion this temptation gave to the powers of nature: I was so strangely influenced by it, that I solemnly profess I felt myself sinking, and, just tottering to fall off my feet; all over in a muck sweat, with a strange shivering and trembling in all the powers and parts of soul and body. But making to a window looking into a pleasant garden, I leaned on the window with my elbows, and so bore up my body from falling, which otherwise had undoubtedly sunk down under its present load and weight; occasioned by that temptation. Remaining for some little space in a horrible trembling and amazing consternation of spirit, I looking out into the garden, began to consider and reason with myself thus: How came these trees to grow thus orderly in this place? who reared or built these sumptuous buildings? Surely not themselves: why then, think I, if not themselves, then of necessity they must spring from some cause higher and more noble than themselves,

viz. man! Then, from the consideration of the trees and the buildings I began to exercise my thoughts about man, and other living creatures; thinking thus: And how came man and these other living creatures to have a being; surely, think I, they could neither form nor quicken themselves; and if so, then of necessity there must be some cause of their being and living, which is higher and more excellent than they; which can, thinks my reason, be no other but an infinitely glorious God. And this, said reason in me, might be evinced, not only by considering the particulars already mentioned, but by considering the frame of the world, and the strange preservation of all things therein; and the wonderful government of the second causes wherewith the world abounds.

These, and sundry others of the like arguments, proved so strong and nervous to convince me that of necessity there must be a God, that the temptation vanished.

The devil, perceiving himself foiled in this attempt, sets furiously on me with blasphemous thoughts; representing God in such vile shapes, and hideous and base ideas to my mind, that, were I to undergo the utmost of misery that creatures are capable of inflicting, or I capable of suffering, I do humbly hope, in Christ's strength, I should unspeakably choose rather to be racked to death than but once to name them; so vile, hideous, and horrible were they proceeding, rather from the enraged

enraged and revengeful malice of the devil against the majesty of God, than from the corruption and pravity of nature. These things I do but glance or touch at, not from any delight I take in the remembrance of them, but rather for the relief of some poor tempted, despairing soul, who probably may be conflicting with the same fiery assaults, concluding within themselves, as I often did, that none belonging to God could ever be possessed with such black and dismal thoughts. Oh, the ghastliness and fearful tremblings! Oh, the sweats and weariness of my very life, which these satanical injections caused in me! A sure and convincing argument they were immediately from the devil, and none else; the sins flowing from the pravity of nature being commonly rather pleasing and delightful than amazing and terrifying to nature*.

* It is the constant practice of that infernal accuser of the brethren, when once he has filled the awakened mind with hard, vile, and blasphemous thoughts against the ever-blessed God, his dear Son, the Spirit of all grace, the word of God, of his ways and worship, to father or charge all his base suggestions to the suffering captive, and accuse him of them as if they were his own crimes, that sprung from his heart, without his agency; whereas himself is the father of them all; they being so hateful to the soul, and opposed by the whole bent of the awakened mind, and resisted by every feeble effort that a sinking sinner in such circumstances can make. The distinction this Author makes between man's natural corruption and Satan's fiery darts, is very beautiful and striking, and may be of use under God to some poor troubled and confused reader.

W. H. S. S.

In this sad condition I continued so long, till my very animal spirits were even drunk up, and the radical moisture of my body wasted by that burning inflammation which I sensibly felt invade and possess my body. The pitiful and deplorable state I was in, both in respect of my soul, which I found was invaded by the terrors of God for the breach of his royal law, and, as I verily concluded, given up to Satan by God in a judicial way, to be possessed by him: as also in respect of my body, in which the sad symptoms of my approaching doom did, as I verily thought, hourly appear: such as the growing and increasing of that burning inflammation already mentioned; decay of my sight, which necessitated the use of spectacles at the age of twenty-five years; the loss of my smelling and tasting for about three months, with a great decay of my hearing: so ghastly a sight was I to behold, that I became a spectacle of wonderment to all the family where I lived; some concluding that I was starved by my frequent fastings, others verily concluding that evil spirits haunted me, which caused such ghastly looks, and my body to bend and bow towards crookedness, so heavy and insupportable was the load I lay under.

CHAP. IV.

Discovering how the spirit of adoption succeeded the spirit of bondage, and what glorious effects ensued thereupon.

THE last day of my bondage state, when I looked for nothing but a going down to the nethermost hell; in the inconceivable horror and amazing consternation of my spirit, there was a place of scripture which run in my thoughts from morning to bed-time. The place of scripture was Isaiah xliii. 25. *I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*

This scripture got such hold of my mind and thoughts, that albeit I no more understood the sense or meaning of the spirit of God in it, or how it came into my mind that day, than a pagan, that never knew any thing of the true God; I could not possibly keep my thoughts fixed on any thing all the day but on that very scripture. Rolling and tumbling the bare words in my thoughts incessantly; thus, *I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins. I, even I, am he, that blotteth out thy transgressions for mine own sake, and will not remember thy sins.* And so all the day till bed-time.

I was somewhat astonished at the change which I found in myself, in reference to my thoughts about the scriptures: for whereas before, during the state of my spiritual bondage, which was between three and four years, I could think of no scriptures but such as treated of damnation, of falling away, and of sinning against the Holy Ghost; always applying the same to myself, desperately concluding that my own doom was in those terrible scriptures set forth and discovered; I that day forgot those terrifying scriptures, and could, as I said, think of nothing but that place in Isa. xliii. 25. above mentioned; and that without the least apprehension what the sense of the Spirit in these words should be, or how or wherefore that scripture should make such a forceable entry on my mind and thoughts, as to eject and banish from my thoughts and remembrance the other terrible scriptures; by the wrong application of which, my state and condition became as to my own sense and thoughts equal to that of the damned.

At night after my Lord had supped, and while the inferior of the family were at supper, I stole my opportunity, resolving in myself that none should know where I was, or suspect what I was about: upstairs I got without a candle, the night being moonshine, I was all of a sweat, and a strange horror fell on me, occasioned by the conceit and apprehension I had that the devil accompanied me upstairs, whose steppings along with mine I strongly ima-

imagined I heard, which caused me to keep my eyes closed for fear I should see the devil in a visible shape. While I was unlocking the chamber door, I found the horror and fright under which I laboured greatly to increase, the devil suggesting that he would either pull me back from entering into the chamber, or else that he would enter along with me to hinder or distract me in my intended devotion. All this while the place of scripture above mentioned ran still in my thoughts as before. Being entered into my chamber all in a sweat and unusual consternation of spirit, I stood before the bedside where I used to kneel in praying, and with my eyes closed as I was taking myself to task, endeavouring to recollect my memory, Where I had been that day ? With what company I had conversed ? What duties I had knowingly omitted ? And what immoralities I had any ways consented to ? All on a sudden I found the eyes of my understanding so clearly enlightened that I was enabled to know and understand the meaning of that place of scripture which ran all that day in my thoughts. A scripture than which the whole Book of God could not afford a more suitable text for the design therein ; which was to debase the creature, and to extol and to advance the grace and mercy of the most high Jehovah ; who alone, excluding all others, is God over all, blessed for evermore.

I was from the time of my first awakening as above mentioned possessed of an opinion, that con-

version consisted in an external or outward reformation of the life, and that it was in the power of the creature to effect the same; and that, by repenting of the by-past follies of youth, and by a strenuous and zealous constancy in walking strictly according to the precepts of the moral law, both negatively and positively for the time to come. I was then under the predominancy of a legal spirit, and acting under the covenant of works; looking with the bond-woman's children for justification and life eternal in the way of good works; reckoning it the only sure and safe way to expect salvation by performing the conditions of the covenant of works, and abounding in such personal qualifications as might render me acceptable to God; of which I have often thought I had as great measure as any man now living. I shall not insist on the particulars of those inherent qualifications, wherein I am apt to believe I did match, if not outstrip, the strictest moralist I know, who is yet in his natural state. In short, I was exceeding zealous in the law, not in the least understanding the spiritual meaning thereof, or how miserably wretched I was, by reason of its condemning sentence, against not only my worst but also against my most refined acts of morality. I did then, as too many do at this day of gospel light, viz. set up the letter of the law in opposition to the spirit of the law *.

But

* Reader, This author found something more than the bare

But it so pleased God, that by his enabling me to understand the mind of his spirit in that text, I soon became convinced that I had taken wrong methods, in order to get from under the law's curse, and to have a settled peace in myself. The course I had taken for relieving my wounded and sinking spirit, I perceived to be directly contrary to the gospel way of saving lost sinners. I was all for doing and working; and the more works I did; the farther I found myself from true peace and comfort. My chief and only work now was believing in the Son of God, in whom alone that righteousness is to be found which reconciles a sinner

bare letter of the law; he found the wrath of God, the curse of God, the sentence of death, the spirit of bondage, the terrors of the Almighty, and the fears and horrors of hell, levelled at him by the law, as soon as the law had discovered the guilt and filth of his soul, and brought him in guilty of death and damnation. And I believe that some in our days who, in word, make it their only rule of life, would find that the law would allow of no indwelling sin, no not even in the believer, much less sinful words and actions in bond children who are under it. It is holy, perfect, just, and good, and nothing but perfection can stand before it; and that they would find, if they did but make it the rule of their thoughts and deeds, in reality, as well as in words. Blessed be God we are delivered from the law; and, if delivered, we are not under that yoke. Yea, we are become dead to the law; and, if so, it will be hard to prove that we are alive to it as our only rule of life. We are neither to walk by sight, nor serve in the oldness of the letter. We are to walk by faith, and serve in the newness of the spirit. W. H. S. S.

to

to an offended God. From that text, above mentioned the covenant of God's free grace in Christ was explained and laid open before the eyes of my enlightened understanding; the terms whereof I found were as far wide of, or contrary to, the way to which the covenant of works directs for attaining life eternal, as the east is from the west, or as heaven is from hell.

The work of the Spirit in discovering Christ to me from that text, and his drawing me to close with Christ, so discovered, was so full of amazing and astonishing wonderment and surprising ravishment of soul, that I am no more able to express or relate the same, than I am able to find out the dimensions of the sun, or to give an exact account of the number of the stars.

There was held, as it were, a court of inquiry in my soul. The Holy Ghost, the spirit of love and liberty, delivered me from that legal spirit of bondage by which I was chained, to the wounding, killing, and terrible sentence of the law, and operated as the spirit of adoption, to consummate a sweet and blessed marriage between the Lord Jesus Christ, God's only Son by eternal and ineffable generation, and a poor lost and undone prodigal, who, as Adam's child, was born heir of the curse, partaker of a nature as vile and polluted as hell itself could make it; and whose case and condition, in respect of inward horror and despair of soul, differed

differed but little, at least as I thought and believed, from that of the damned in hell.

Six things this blessed spirit of adoption did effect, in order to consummate this match:

First, He discovered and made known to me who the Lord Jesus, held forth in the gospel, was, from whence he came, and to what end the Father sent him.

Secondly, He made plain discoveries to me of Christ's almightiness to save, and reconcile to God, the worst and most wretched of sinners; and that the righteousness which he, as mediator between God and sinners, hath wrought, is the alone righteousness by which a sinner is to be justified and accepted of God; and that in a way of believing, though not for believing, that God, for the sake and merit of his Son's obedience to the law, both active and passive, doth frankly and freely pardon and forgive the poor rebel's transgressions committed against the moral law, as if he had never committed them; and accounting the whole of that righteousness of Christ, both active and passive, as truly the sinner's as if the sinner had personally performed the same himself, and that in a way of free imputation.

Thirdly, He persuaded my heart that God the Father, against whose law I had sinned, and whose anger and curse for the same I feared, was really willing and desirous that I should be reconciled to himself, by the virtue of his Son's mediation; and that,

that, by my betaking myself to him, and casting my weary and sinking soul on him, to be introduced into his presence; and, by his spotless comeliness put on me, I might be made amiable and acceptable in the sight of God.

Fourthly, He discovered to me, and persuaded my heart of, the full and complete provision made by God, and made known in the covenant of grace, for the making completely and eternally happy those souls who are enabled to believe and rely on Christ Jesus for life and salvation.

In respect of these and the like discoveries which the Holy Ghost makes to the elect in effectual calling, and between that and their arriving at glory, he is styled the spirit of manifestation and of revelation. 1 Cor. xii. 7. John xvi. 14. xvii. 6. Ephes. i. 17.

Fifthly, He interrogated or queried of my soul as follows:

1. Art thou become truly and thoroughly sensible and convinced that thou art, by departing from and sinning against God, an undone, miserable, and guilty creature, having lost his blessed image stamped on thee in Adam, thy natural and federal head, in the first creation? and being now become obnoxious to God's curse and the wrath to come, and partaker of such a spiritual impotency as renders thee utterly incapable of doing any thing whereby thou mayest be delivered out of thy present forlorn condition? Art thou convinced that

that this thy misery is of thy own bringing upon thee?

Sinner answers: O thou most holy, just, and tremendous God! by the light now sprung from thee, the fountain of all light, into my dungeon-like soul, I plainly see what a wretch I am become, no way like what thou at first made me in Adam. I am likewise fully convinced, that this my misery was brought on me by my every way voluntary defection and apostacy, when, in Adam's loins, I first yielded to the motion of the tempter.

2. Art thou convinced of what the real desert and merit of thy sinning against a holy and righteous God is? What canst thou say against God's casting thee into hell, for that hellish rebellion of thine against his holy and righteous law.

Sinner answ. O thou most holy and everlastingly righteous God, who canst not possibly act amiss in any thing thou dost with thy creatures! I am, by the convincing power of thy holy spirit, made sensible that, by my departing from and rebelling against thy Majesty, I have forfeited that right I had in Adam to all good, spiritual and temporal. And shouldst thou cast me into hell, and assign me my portion with the apostate angels, whose conduct and wretched example I followed when I turned my back on thee, thou art and wilt for ever be and remain a just, a holy, and a most righteous God; my misery is of my own procurement; and so far am I from reflecting on thee as unjust, shouldst thou
throw

throw me from thee for ever, that I am amazed and astonished to think I should be so long out of hell: the place where I sometimes even longed to be, to try whether there was any special difference between the torments and miseries of that place, and what I felt in myself while shut up in thy law's prison, under the sharp and killing pedagogue thereof.

3. Hast thou viewed and taken notice of that Mediator, which I have proposed and discovered to thee in the gospel? Dost thou think, or canst thou be persuaded, that he can do thy work for thee, save thee from the curse and wrath to come; and not only so, but to restore thee, and bring thee back again to the favour and fellowship of God? Dost thou see in him an adequate suitableness to answer all thy necessities?

Sinner answers: O Lord, my eyes are so intent and fixed on that Mediator, that I can have no leisure, or spare time, to look on any other object in heaven or earth; never did, neither can men or angels, behold or see such an object, except himself.

The angels, and all the glory of the whole creation, are but darkness and deformity when compared to his surpassing and incomparable amableness and loveliness, since I had the first glimpse of him, as held forth and discovered by thy divine and efficacious manifestation. I have forgotten my misery; and the fearful thoughts of hell and damnation are swallowed up of the thoughts and
 appre-

apprehensions I have of his suitableness to answer the necessitous condition of such a sinner as I am.

4. Hast thou viewed and observed him so as to like him, and choose him for thy Reconciler and Saviour? What sayest thou, poor sinner? Wilt thou have him for thine own? It is personal propriety in him that makes the thoughts and sight of him ravishing and enriching for ever.

Sinner answers: O tremendous and astonishing Mystery of divine grace, in sending forth from the Father and the Son that Holy Spirit of promise, that, by his illuminating virtue and quickening power, I might have such a saving sight of Christ the Saviour, as should both beget in me a liking to his person, and likewise cause in me a burning desire to be united and married to him. I am indeed sick of love to him, and filled with such desires after him, as nothing short of a mystical union to his most holy and glorious person can satisfy my thirsting soul.

5. Art thou willing that this Mediator shall have the whole honour of saving thee by his own mediatorial righteousness. For, as no righteousness of a mere creature can stand before the bar of God's infinite and incomprehensible holiness, and to abide such a trial as to be judged fit and sufficient to justify a sinner before God, seeing that the righteousness to which such honour is reserved and assigned must be the righteousness of God, and also the righteousness of a sinless man, so this Mediator will become a saviour to none who will

mix

mix or join any thing of their own, or other creatures, with his immaculate and all-sufficient righteousness. The whole and entire work of reconciling and saving sinners is devolved on him alone. He will admit of no competitor in this work, to which the Father hath called and anointed him; and the which he himself, as vademoney and surety for God's elect, hath undertaken to go through and perform. What sayest thou, sinner? Art thou willing to submit to this?

Sinner answers : O thou Holy of holies ! I see and find so little need of joining any righteousness of my own, or other creatures, to the complete and perfect righteousness of this Mediator, that I am resolved to look nowhere else for a righteousness whereby to be justified and saved. I am fully convinced, that as he needs no coadjutor to help him out in this work of saving sinners, seeing he is the holy and almighty one of God, able to save to the uttermost ; so I see nothing like a legal righteousness which can answer the demand of the strict and righteous law of God, either in myself, or any other mere creature whatsoever. . Whatever, therefore, is or can be suggested or objected by the devil or carnal reason, against this righteousness of his, as insufficient to save, I am, by strength from above, fixedly resolved to cast my weary bleeding soul thereon, come life, come death.

6. There is a thing called the cross, which thou must expect, and look to meet with, if thou resolve

resolve to live and reign with Christ in heaven here-
 after. Thou must look to part with all that in
 this world is near and dear to thee, for his sake
 and the gospel's. Thou must sacrifice thy reputa-
 tion and credit among men. Thou must become
 willing to be accounted a fool, a madman, a turbu-
 lent fellow, an enemy to Cæsar, a separatist from
 the church. Thou must not think or look to be
 advanced to worldly wealth and honour, if thou
 tread in those steps of Christ which lead to the
 heavenly glory. He went to heaven, antipodes
 to this vain world wherein thou art; so must thou
 if thou desirest to meet him in heaven. Thou
 must expect and look to have all the world set
 against thee for thy witnessing to the truth, and
 condemning the errors and wickedness of the world.
 Thou must expect and look to be cast off by father,
 and all fleshly relations, for his and the gospel's
 sake. Thou wilt, for following Christ in the ways
 of holiness, be accounted an hypocrite, a self-
 conceited and a self-justifying precisian, and proud
 pharisee, and that by the greatest pharisees of the
 times. The powers of darkness will all combine
 against thee to besiege and fight against thee; and
 yea, the very face of Providence shall seem to
 frown and look black on thee, to try whether thou
 wilt stick faithfully to Christ and the gospel. And,
 finally, if God call thee to leave all, and rather to
 lay down thy life than to leave and lose Christ,
 thou must trample them all under thy feet, pre-
 ferring

ferring Christ before father, mother, brethren, wife, and children, though never so dearly beloved; yea, and thy very life too. What sayest thou to this, sinner? Wilt thou venture on having or taking Christ on these terms?

Sinner answers: For ever blessed and holy Lord God! thou knowest how hard this task is for flesh and blood, and not only hard, but even impossible. Yet considering the absolute necessity of the choice now laid before me, and in regard of that Divine Power whereby I find my heart made willing to make choice of Christ on the terms now mentioned, I desire to choose and have him; let God do with me, and all that is dear to me, what he pleaseth, so he give me his Christ. I am so apprehensive of the sweet and soul-enriching advantages which accompany the cross, that I am very unwilling to be exempted from it, if I may have my own choice. I, therefore, through the Divine Spirit's gracious power enabling me hereto, do yield my free and full consent to this matchless match; casting myself on him, when actually married to him, in a way of humble dependance, for strength and power to act and suffer in a way of duty, whatever becomes of his disciple and follower: and, oh! that God above, with Christ and the Holy Ghost, might say Amen to it.

Matters being thus proposed by the Holy Ghost, and I, the worst and most unworthy of sinners to be saved, being endued with power from him to
close

close with the proposals made, I immediately felt my whole heart and soul quickened within me, and drawn out to an effectual closing with Christ in the offers of the gospel, like a ship sticking in the sand, which no strength or art of men can set afloat, till the full spring-tide come and set her afloat, carrying her forth into the broad ocean. The quickening virtue of the Holy Ghost, and the attracting power of the Lord Jesus, drew me to believe in him; my soul crying out, with a silent and a still voice, My Lord and my God; thou art mine to save me, and I am thine to serve thee. Hereupon I felt, as it were; another spirit put into me, whereby I was enabled to understand and know the design of the great God in causing so great a change to pass upon me.

The Holy Ghost within me witnessing to his own work now wrought in my soul, and sealing me to the day of redemption in believing, I felt a torrent of unspeakable joy come from above, flowing in upon me in such manner and measure as I believe no saint or angel in heaven can set forth or express as I felt it.

Hereupon I fell into an holy ecstasy and divine rapture of inexpressible joy, with these thoughts and expressions within myself:

Oh! What a change is this which I now sensibly feel? A dead sinner brought to life again; a rebel and a fugitive from God brought home and reconciled by the blood of the Lamb; a prisoner and a

captive, held so long under the killing terrors of the law, and unmerciful usurpations and infernal assaults of the powers of darkness, set free and manumitted by the Deliverer of God's elect.

An undone forlorn sinner, shut up under the power of unbelief, who awhile since would shun and fly from God, if he knew how, for fear of his frowns, and the curse due for the breach of his law, now ready to shoot himself into heaven, and whimper and cry like a child till he be lodged in the bosom of God's love.

Oh, my soul! who could have thought of this, when the irons of the law's severity had pierced thee so deeply, and when the apprehensions lodged in thee of thy being a reprobate, and forsaken of God, delivered thee up to desperation! the very portal or entrance into hell itself! Where am I? What is the matter? What am I doing? What such a one as I saved? Is it possible? Can it be? Am I not under a satanical dream or delusion? Lord help me to know if it be a delusion, and undeceive me.

Here I was at a stand for a little space; it was occasioned by my calling to mind what a deceitful enemy the devil is, and how near he can go in imitating the Spirit of God, in causing flashes of joy in the soul of an awakened sinner, and thinking, at the same time, whether mine was not so.

The Spirit of Adoption, who began his good and blessed work in my soul, did not leave me in
this

this cloud; but by his own elucidating and heart-searching virtue and power, brings to my thoughts and consideration all the objections which either devil or carnal reason could possibly make against my being saved by Christ, and by manifesting the Father's decree and purpose concerning me in eternity, and laying open the nature and design of the covenant of grace, and the every way all-sufficiency of the Lord Jesus to go through with the work he hath undertaken for me. He fully answered all objections, and confuted the false and sophistical reasonings brought in by Satan and corrupt reason against my being saved, as he most powerfully convinced me of sin, and the misery which thereby I brought upon myself; and that, when he disciplined me with bondage to fit me for the Great Physician, so likewise, as the Spirit of Adoption, he as powerfully convinced me of that spotless and everlasting righteousness of the Mediator, God-man, by and for which I was justified in the person of my surety, when at his resurrection God the Father justified and acquitted him from all charge of sin, whereto he became liable and obnoxious when he struck hands with the Father as a surety for me, and the rest of the elect.

The twelve things here following he particularly assured me of, and that as fully and sensibly as ever I was sensible that I saw natural light or darkness.

1. He assured me that I was one of that number

whom God the Father elected and chose to himself in Christ out of the corrupted mass of fallen mankind, and that before time began; and that my name was recorded in heaven, in the Lamb's book of life.

2. He assured me that my sins and transgressions committed against the law and Majesty of heaven, were all laid to the score of Christ, by God the Father, and by him, as my vademony and surety, born and satisfied for. *He made reconciliation for iniquity, and brought in everlasting righteousness.*

3. He assured me that the debt which I had contracted both in Adam, my natural and federal head, and in my own person, was fully paid and actually discharged by my sponsor and surety, Christ, by his obeying and keeping the law perfectly for me, and his bearing and undergoing in my nature the curse and wrath of God, to which by sin I became obnoxious, and thus redeemed me from all iniquity, and from the curse of the law, by being made a curse for me.

4. He assured me that God the Father is fully satisfied with that obedience, active and passive, of his own Son, and that it is for the worth and merit of that obedience that God justifies and accepts, as pleasing to him, both me and the rest of his elect, for whom alone that obedience was performed; as it is written, *In him shall all the seed of Israel be justified, and in him they shall glory.*

5. He assured me that all my sins, how many
and

and great foevers, are frankly and freely forgiven and pardoned as if they had never been committed; and that not for any act done by me, whether believing on Christ, or repenting for sin, nor yet for the sorrows and miseries I underwent while under the spirit of bondage, or for any service to which I should be called while in a militant state, but for his own name and glory's sake, and on the account of what his Son, my mediator and surety, had done and suffered in my behalf.

6. He assured me that God the Father loved me with a real and an endeared love before I was called out of a state of nature; and that the reason why he handled me so roughly by the spirit of bondage was, not because he hated me, as the devil and carnal reason suggested, or that he might in any measure satisfy his vindictive justice for my sins, that being done long before I had a personal being; but that he might make me the more sensible how hateful sin is to him, being so contrary to his pure, spotless, and blessed nature, and so repugnant and contradictory to his holy, just, and most righteous law; as also so destructive to his elect, whom he so dearly loves; also that I might know, and become for ever sensible how unspeakably wretched and deplorable that state and condition is, into which by sin man hath brought himself, and out of which no created power could possibly save and deliver him. That I might for

ever hate and loathe sin as the worst of evils, and become for ever sensible of the greatness, goodness, love, mercy, wisdom, and the unconceivable and infinite all-sufficiency of the glorious and tremendous Jehovah, Father, Son, and blessed Spirit; who himself, without the counsel or help of creatures, hath contrived and found out such a way of restoring to his lost favour his elect and chosen in Christ, as neither they themselves nor the angels could ever think of. And finally, that by his so sharply handling me, a way may be made into my soul for the manifestation of his great and inexpressible love, wherewith he loves me in Christ, to enter and make its abode for ever: and that, from the experience I have now gotten, both by God's wounding me by the spirit of bondage, and this healing and comforting me by the spirit of adoption, I might be fitted to speak experimentally both to the terrifying and awakening secure and presumptuous sinners; as also to heal and comfort instrumentally poor wounded and bleeding sinners, when sinking into depths of despondency and despair, out of which the out-stretched arm of God's grace and almightiness hath delivered and rescued poor sinful nothing me; as St. Paul speaks, *And whether we be afflicted, it is for your consolation and salvation.* 2 Cor. i. 6.

7. He assured me that I am now in a justified, sanctified, and adopted state; the lost image of God being by his sanctifying operation recovered in

in my soul in measure ; as it is written, *Created anew in Christ Jesus, after the image of him that created him in righteousness and true holiness.*

8. He assured me that I shall be made to persevere and hold out in a state of grace ; and that I shall be continued in the love and favour of God for ever and ever, in despite of all that the powers of darkness can contrive or act against me. *The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger.*

9. He assured me that the eye of Divine Providence should be everlastingly fixed on me, and the right hand of God's righteousness everlastingly kept under me for my security, from being in danger at any time of finally miscarrying or perishing.

10. He assured me that the very indwelling corruption in my nature, and whatever falls or miscarriage which should at any time be occasioned thereby in my life and conversation, should, with all the afflictions attending me for the said miscarriages, most certainly and infallibly work for my eternal good and welfare, whatever I myself or others should judge to the contrary ; *for all things do work together for good to them that love God.*

11. He assured me that I should meet with great opposition and tribulation in the world ; but that all mine enemies should find they laboured in vain ; for that God was on my side to take my part against them : and who will most certainly crown

crown all my straits and troubles with a happy success. *The Lord will defend the just as with a shield.*

12. He assured me that God's special presence should be so with me in every change of condition in this world, as that nothing should harm or spoil me; yea, that death itself, the last enemy of nature, should neither terrify nor hurt me; the mortal sting thereof being by the death of my Redeemer taken away, and death divested of his power to harm me, or any of Christ's redeemed ones.

These particulars discovered and set home by the Holy Ghost on my trembling panting soul, he working me powerfully to a believing each particular with application to myself, I was immediately surprised with a more astonishing and overcoming rapture of inexpressible joy than before: I had clear manifestations of the love of God to me in particular, and of the great things done and prepared for me, to make me everlastingly happy in the beholding and enjoying himself as my God and my Father, and portion in Christ for ever; according to the unconditional free covenant of his own grace, made and established in and with Christ his Son in the behalf of me and the rest of his elect.

No sooner did I look up to God and behold his reconciled face smile on me in the face of Jesus his son, but I felt such inward soul-inebriating joy as I verily thought would cause my very soul to fly
out

out of my body, and my body to burst in sunder. The hardness of my heart under which I laboured all the time of my bondage state, and which I sensibly felt to grow and increase as I called to remembrance the many follies of youth, and the holy law of God, whereof those follies were so many breaches, each folly deserving, if it were possible, a thousand damnations, was melted and thawed like a lump of ice before the warm sun, by the sense and perception I had of the love of God vouchsafed to such a base and deformed sinner as God knows I was, and still am. I felt the servile and mercenary frame and disposition of my spirit take wing, and that filial child-like frame and disposition of spirit, which is suited to a gospel dispensation, succeed in its room; and looking up to heaven with the tears flowing from my eyes so extremely fast that I heard them drop, drop after drop, on the floor where I stood, continuing so long that I sensibly felt my cheeks to burn and scald me; my soul in a strange ecstasy running over those particulars which the Holy Ghost had assured me of. Here is the second rapture of joy.

What joy like to this I now feel? Who can possibly relate or express it? What! hath God elected me—even me—sinful and vile me? And hath he done it before time? and notwithstanding he perfectly knew what I should prove in time? Oh, wonderful love! Why me, Lord? Why me?
And

And not one of the reprobates in hell who never sinned against thee to that degree that I have?

And hath God laid mine iniquities, even all my iniquities, on the back of Christ, and charged them to his score as my surety? Oh amazing mystery of divine love and grace! Who is able to know whether the Father or the Son loves me most? The Father, in laying my sins on his own and only Son, though innocent and harmless; or the Son, in condescending to bear them as his own sins? And are all those sins of mine discharged and satisfied for by the active and passive obedience of Christ my surety who hath kept the law for me? Oh, wonderful condescension both of Father and Son!

Is it so as I feel it is, that God the Father is fully satisfied with that his Son's obedience, and that I am now justified in his sight by the virtue thereof? Oh my soul, what cause hast thou to rejoice and adore God for ever?

And was the love of God set on me, even in a state of unregeneracy? Who but a mercenary legalist will not be hence convinced of the orthodoxy and soundness of that distinction which differenceth between the person of an elect sinner, and the sinful pravity of nature which cleaves to him? Surely my soul, if God had really hated thee, and had he been wrath with thee as he is with all the wicked reprobates who have no share in the redemption of his Son, even then, when thou wast uncalled, he might
have

have sent thee to hell. Who could have hindered him? And were the reasons wherefore he handled thee so roughly by the spirit of bondage as have been discovered by the Holy Ghost, and not because he hated thee, or any way designed to satisfy his vindictive justice for thy sins. What cause hast thou to reflect on and abhor thyself for all thy hard thoughts and unbecoming apprehensions which were lodged in thee of God and his dealing with thee?

And is it certain, as most certainly it is, seeing God cannot lie, that I, poor sinful I, shall be made to persevere and hold out in a state of grace, and continue in God's favour for ever? Oh, what unspeakable cause hast thou to adore, love, and praise Jehovah to all eternity! And what little reason hast thou to be discouraged to think of what the powers of darkness can do to hinder thy perseverance.

And will the eye of Divine Providence be on me, and the right hand of God's righteousness kept under me, to secure me for ever from finally mis-carrying or perishing?

How great encouragement is this to thee, my soul, to have the eye of faith and hope dependently fixed on the faithfulness and almightiness of God; seeing the end and the means are ever inseparable.

And hath God, that cannot lie, promised and engaged that the being of indwelling corruption, with all the outbreaking thereof in my conversation, as
also

also the many afflictions attending the same, shall infallibly work for my eternal good? What reason have I to cry out, and say with astonishment of soul, Mic. vii. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy.* Bless his name; who out of darkness produceth light, and out of the greatest evil can bring the greatest good*.

And is it so, that, notwithstanding the many and great oppositions and tribulations I am to meet with in the world, I shall, through Christ accompanying and strengthening me, be brought through them, and made a complete conqueror in the end? How greatly zealous ought I to be in loving and lauding the true and living God, Father, Son, and Holy

* Though this be a truth, *That all things do work together for good to them that love God, to them who are called according to his purpose,* Rom. viii. 28. who are in covenant with God, in union with Christ; who are created anew, and are new creatures in Jesus; who cannot sin with the bent of their renewed will, nor with the assent of their heavenly minds; nor love sin after the inner man; the body of death, or the old man, being quite distinct from the new man, who cannot sin because he is born of God. Wherefore it is no more the saints that sin, according to the new man, but sin that dwells in them, according to the old man.—Let none take licence from this paragraph to indulge their lusts; remember the author styles his narrative, “A Cordial for Sin-sick and Despairing Souls,” not an encouragement for presumptuous sinners, whose mind and conscience are both defiled. W. H. S. S.

Ghost,

Ghost, whose tremendous and glorious name is infinitely transcending all praises which saints or angels are capable of giving.

And seeing that from henceforth, till I come to heaven, the special providence of God will be with me in every change of condition, so as nothing shall be able to do me harm; what unspeakable cause have I to fear, with a reverential, holy, and filial fear, the glorious name and infinite majesty of the great God; and how unbecoming me, for whom God hath done so many and wonderful things, will it be to fear either devils or men, who set themselves against God, and his Son's interest? O my soul, rejoice now in God, who is become thy salvation, and fear nothing but what may any way grieve his holy and tender spirit.

Marvellous and unutterable were those manifestations of God's love let out upon me his poor nothing creature in that moment of his Spirit's sealing me in believing, and by the sense whereof the Holy Ghost filled up those vallies and bottoms in my soul and conscience, occasioned by the sharp and terrible workings of the spirit of bondage. And as the manifestations but now mentioned were in themselves marvellous and astonishing, so were also the sensible effects they produced in me wonderful and ravishing.

Those effects I reduce for order's sake to six heads:

First, The horror and guilt of my conscience was gone, which was succeeded by the answer of a good

good conscience towards God, which did inwardly suggest and dictate to me, that my state and condition Godward is truly safe and most happy.

Secondly, The spiritual vail which covered my heart and mind, and which kept me from seeing into the mystery of the gospel, was taken off, like scales or a web off the eyes of a blind man; whereby I was enabled to see and behold who and what Jesus, held forth in the gospel, is to me.

Thirdly, The affrighting distractions and overwhelming hurricanes of my despairing soul, occasioned by my continual expectation of being sent to hell, were turned into an unexpected and soul-surprising calm and sedate frame of spirit.

Fourthly, The spirit of slavish fear, which on every occasion tormented and racked me, vanished; and the spirit of power, of love, and of a sound mind, was given me.

Fifthly, The joy and comforts of the Holy Ghost were communicated to me in such a measure as unspeakably passeth my frail capacity to tell forth or express, which occasioned me to call to mind my former wondering; and musing, while going on in the way of my ignorant and blind zeal in serving God before the spirit of bondage visited me, to think what the joy of the Holy Ghost should mean. Whenever I did read of the joy of the Holy Ghost, or did hear any mention thereof—joy of the Holy Ghost, think I, Lord, what is that? What

is the meaning of it? I cannot tell or apprehend what this joy of the Holy Ghost should be.

Sixthly, The spirit of adoption was given me whereby I was enabled to come to God's throne of grace, and with a holy and humble boldness to call him my God and my Father. The instinct in the new creation wrought by the God of all grace in me, led me to God as the fountain of all good.

The Spirit given me, putting into my mouth words of solemn thanks and praise, for the greatness and strangeness of my salvation.

To my knees I betook me, adoring and worshipping with my spirit that holy Jehovah, Trinity in Unity, and Unity in Trinity; Father, Son, and Holy Ghost; the true and eternal God; whom all the time of my blind zeal, and during the time of my bondage state, I had so ignorantly worshipped. I was now, and never before, enabled, Jacob like, to catch hold of, and to wrestle with a reconciled God. The greatness, holiness, and infiniteness of his majesty, which, before I knew him in Christ, terrified and affrighted me with a witness, animated and encouraged me in praying to him. It is not to be expressed in words with what alacrity and cheerfulness of spirit I approached the throne of grace, and with what enlarged and inward meltings of heart and soul I called upon God. When I did but mention this, My God and my Father, Oh, what ravishment of soul did I experimentally feel, overflowing and drowning my very spirit!

To my bed I went with a glad and ravished heart Christ knows ; the burning inflammation which the horror and bondage of my wounded and despairing conscience caused in my body was gone, and my body's disposition to crookedness, through the sinking weight which lay on my spirit within, was instantly rebuked and caused to retreat, by the glad and joyful tidings of gospel peace, which that night took up its lodging within me ; succeeding and powerfully supplanting that spirit of bondage which made me so hopeless, and as I thought past all possibility of escaping hell.

No sooner was I stretched in my bed, but swooning and fainting fits of love-sickness seized me ; I was inwardly and spiritually so apprehensive of the mysteriousness of Christ's incarnation, his humbling himself even to death, his lying confined as a prisoner in the grave, and his being raised therefrom : again, his ascending to heaven from whence he came, and his sitting down at the Father's right hand to enter on the work of intercession with God, and that as my surety and mediator, and all for me, that I verily thought my body was near its dissolution ; a thing which the clear and certain assurance given me of my being an adopted Son of God, made me even long and pant after. My thoughts and meditations were now wholly employed about Christ, and that blessed change which I sensibly felt was passed on me.

The

The sweet and soul-ravishing communion I had with Father, Son, and Holy Ghost, was to me instead of meat, drink, and sleep, and that the most pleasing and satisfactory that I ever enjoyed. The actings and sufferings of Christ in the assumed nature for me were so realized, and the virtue and reconciling efficacy of the same so sensibly set home on my wounded and bleeding soul by the spirit of adoption, that I thought I had the person of Christ clasped in my arms in the bed. Oh ! the sweet intercourses which, by the operation of the Holy Ghost, passed between precious Jesus and my languid soul. Then was I made to know experimentally what it was *to sup with Christ, and be with me*, Rev. iii. 20. While I was waking I was entertained with strange variety of interlocution or discourse which passed between Christ and me, which did explain and unfold to me wisdom's assertions : *When thou goest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou awakest, it shall talk with thee.* Prov. vi. 22. During this, I continued in such a melting frame that the very pillow-bier under my head was as if dipped in a river, through the great abundance of tears of inconceivable joy, which the sense and feeling of Christ's love constrained me to shed. When I found a necessity of turning in my bed, I could not turn without my dearly-beloved, and incomparably loving Jesus in my arms with me.

When I slumbered and slept, I was soon visited with most joyful and ravishing dreams of God, Christ, the Holy Ghost, the glory of heaven, and the unutterable bliss and felicity of those souls who are reconciled to God by Christ. This was very frequent and common when sleep came on me, after I had been sealed in believing.

And albeit, I never durst to heed or mind nocturnal dreams, yet they have sometimes had such a strange influence on me, that I have felt such delightful joy and comfort in my spirit, that sometimes I have been at a stand to think whether I had been asleep or awake.

It was a frequent practice with me for some considerable time, how long I cannot now remember, to arise in my bed when I awaked out of my sleep to bend my knees and lift up my eyes, hands, and heart to heaven, to laud, praise, and magnify Father, Son, and Holy Ghost, for the greatness and strangeness of my so unexpected and unlooked-for salvation: being but the night before, yea and every morning, ready to drop into final desperation of ever being saved. Oh! what a loss was I at in myself, not knowing how sufficiently to extol and bless God for what had now befallen me; I was even ready to quarrel with myself because of the narrowness and straightness of my soul which hindered that I could not take in more of God, and go out in more enlarged expressions of love and praises to him. For above six months together I could

could neither lie down, nor arise; go down, or come up stairs; pass in or out from one place to another, but I strongly conceived that I perceived a guard of angels attending my person.

It cannot be expressed with what scorn and abhorrence I looked on the pride and gallantry of the family where I lived; their changeable suits of rich and glittering apparel, with their choice meats, and sweet music, with other delightful pastimes, I looked on and accounted them but as smoke and dust. The titles of worldly honour, wherein the rest of my relations did not a little glory, I accounted the same, but a mere empty vanity.

Oh, think I, that my poor relations could see, taste, and feel what I do, how would they disrelish, and be ashamed and weary of these poor, perishing, sensual delights, wherein they place their delight and felicity.

When at any time I heard them talk boastingly of the honour and credit of the family, I could not forbear expressing my contempt of the same; telling them, to their very face, that the blood of Jesus, not the blood of my progenitors according to the flesh, was that which made me noble and truly honourable: and that he or she, who were advanced to the highest degree of honour whereto an earthly king could possibly advance them, if they were not washed in the Lamb's blood, the higher their honour and greatness is, the greater and more

intolerable would be the doom and condemnation of such, when by death they go hence *.

Now I began to disrelish and discover what small esteem I had of the liturgy and ceremonies of the church, of which I had formerly been so extremely zealous.

Three things chiefly occasioned this :

First, The apprehension I had of the purity and holiness of God's nature, which require a worship suited to his own pure and spiritual being, according to that in John, iv. 24. *God is a spirit; and they that worship him, must worship him in spirit and in truth.*

Secondly, I considered that no worship could possibly find acceptance with God, but such a worship as is stamped with God's own institution, which I was then apprehensive, and am now more fully convinced, the liturgy and ceremonies of the church are not, the same being devised by men, and imposed by human authority, without the least warrant from the word of God. Isa. viii. 20. *To the law and to the testimony we are to go, and if they speak not according to this word, it is because there is no light in them.* God complains that such worshippers, Isa. xxix. 13, *Draw near with their*

* The reader may here see the difference between a pilgrim in this world, who has Christ in his possession, and a carnal worldling, who holds nothing but Christ's name in profession.

mouths,

mouths, and with their lips do honour him, but have removed their hearts far from him; and their fear towards him is taught by the precept of men. Mat. xv. 8, 9. Therefore in vain they worship him, teaching for doctrines the commandments of men; as the blessed Redeemer says.

Thirdly, The sad experience I had of the unsuitableness of such a worship to an awakened, and a renewed soul, while I was in a natural state, ignorant of God, and the nature of my soul, and things truly spiritual. I was exceeding zealous in doing and performing that service which now I find is of little avail, either to a pleasing God, or profiting an awakened conscience: the Spirit of God having in effectual calling taught and convinced me that no worship or ordinance in religion can be food to nourish and satisfy a hungry soul, but such worship as is instituted by, and suited to please God; being done in faith.

God will be found savingly of none but those who seek him in the ways of his own institutions; as it is written, Prov. viii. 32. *Now, therefore, hearken unto me, O ye children, for blessed are they that keep my ways.* And again, 1 Pet. ii. 2. *As new-born babes desire the sincere milk of the word, that ye may grow thereby.* But this milk cannot be got from the precepts of men.

Soon after this, the care and providence of Christ, my chief shepherd, directed me to attend the ministry of Mr. Samuel Mather, with whom I after-

wards sat down in full communion, to my soul's great comfort and edification, in the knowledge of Christ.

Notice being taken in the family where I lived, that I discontinued going to the cathedral worship, the which I commonly attended with a more than ordinary zeal, sometimes three times and sometimes four times in the same day, and that I was not seen at the parish church on sabbath days, or at the sacrament, as I used to do; the eyes of my observers were upon me to watch me what ways I took in religion. Innumerable were the taunts and scoffs cast on that way of worship which I had espoused and closed with, through all which I was carried with invincible courage: many and sharp were the combats wherewith I encountered from my own relations, especially the Lord of Santry, in whose family I then lived, and my father, his brother, who, by their authority over me, and the greatness of their learning and parts, between which and mine there was no more compare than between the sun and a little twinkling star, did frequently attack me to bring me back to the forsaken church of England, but all in vain.

One time, above all others, my Lord observing that I absented not only from public worship, but that of his family also, sent up his secretary, another brother's son, to call me to prayer in the family at night. My cousin delivering my Lord's command, I replied, that I was under some indisposition, and therefore

therefore prayed my cousin to excuse me to my Lord. Down he goes; and no sooner had he delivered my answer but up he comes again with the same message from my Lord. I threw him off the second time with the same excuse, alleging that I could not come. This answer brought to my Lord the second time, he in a great rage sends up my cousin, with a peremptory command that I must come to prayer. My cousin stood some considerable time, expecting that I would answer my Lord's peremptory command; but my answer was, that, seeing my Lord had so plainly imposed on my conscience, in commanding me to act against my conscience, I thought it was my duty to declare, that, until I better understood it to be my duty to obey his Lordship in a thing of this nature than as yet I did, I neither could nor would go to join in prayer with the family. This reply coming to my Lord's ear, he let me alone for that night. The next day my Lord took me to task, examining very strictly and demanding of me a reason wherefore I came not to prayer with the family, seeing they never used the Common Prayer in the family?

To whom I made this reply: My Lord, it is not from any aversion I have to prayer that keeps me back from coming to prayer with the family, but the great dissatisfaction lodged in my conscience; for, my Lord, said I, should I, under my present light and conviction, go on my knees to join in such a service, where God is so notoriously dishonoured,

honoured, and his glorious name so greatly profaned, my conscience would like a flame of fire fly in my face.

Q. The Lord then demanded of me, what I could object against the service performed in the family ?

A. To whom I replied, that the chief objection I made was against the person who performed the service.

Q. The Lord demanded what I had to object against the person who prayed in the family ?

A. To whom I replied, that I objected against him for two things : First, that he was a rotten Arminian, denying the doctrine of election and justification by the alone imputed righteousness of the Son of God, and that he also held falling from grace.

Secondly, For that he was in his life and conversation a notorious drunkard, and a common curser and swearer, &c.

Q. My Lord then demanded why I did not come to family prayer when his son James said prayers ? [Reader, thou must know, that when the chaplain would be drinking and rioting abroad, sometimes my Lord's son would be commanded to read one of the evening prayers at the end of some bibles.]

To this I answered, that his son was but a child, and did not understand what he read.

Q. Lord

Q. Lord have mercy on me, said my Lord, who would you have pray in my family ?

A. My Lord, said I, I humbly conceive no man living is fitter for a service of this nature than your Lordship, the great God having made your Lordship king and lord over your own family, and hath endued your Lordship with such incomparable gifts of knowledge and learning, and I hope of grace too.

Q. And pray, sir, said my Lord, how would you have me pray ?

A. My Lord, said I, I humbly conceive that you are to pray according to the present condition of the souls of your family.

Q. Pray, sir, said my Lord, how is it possible for me to know the inward thoughts and condition of my family's souls, so as to order my prayers accordingly ?

A. My Lord, replied I, albeit your Lordship cannot possibly acquaint yourself with all the secrets of your family, yet you may, by catechizing your family, and frequently examining them about the state of their souls and God's dealing with them, find matter enough to enlarge on in putting up prayers to God for them in the general, which is as much as the rule of duty directs or obliges to.

My Lord, finding that the truth I was called to vindicate, and the Spirit by which I spoke, to be too powerful for his great learning, let fall the dispute, which I am very sure was his wisdom, and his

his best advantage so to do, considering that none ever yet prospered who continued to fight against God*.

My Lord by this means found how I stood affected in religion, and accordingly communicated to my father his judgment and apprehensions of me. Immediately a consultation was held about me, to consider what methods were most proper to take, not only to prevent my farther advancing in that way of religion, which they accounted fanaticism, but also to bring me back to the church of England, whereon I had turned the back.

The result of their consultation, as soon afterwards appeared, issued in a fixed resolution to carry it towards me with all the urbanity and gentleness imaginable, my relations considering and knowing that my temper and spirit was to be drawn and won by fair and gentle means, not to be forced by violence.

According to the methods agreed on, I was at a strange and unusual rate treated by my father, my Lord, my grandmothers, my uncles and aunts, with the rest of my relations, in such ways of

* The reader may observe here, that when men have invented a religion, it must be supported, and men must be drove into it by the same assumed carnal authority by which it was invented. They have no notion of the Spirit's sufficiency to lead people into all truth, therefore they will drive them into lies by violence, or starve them out of the truth by cruelty. W. H. S. S.

kindness and love as caused in me some hopes that the love and kindness they shewed and expressed in their dealings with me, had sprung from an apprehension or conviction in them that the principles of religion which I had embraced in opposition to theirs were the truth; but I soon found that I was herein mistaken; for it was not long before great offers were made me of making a purse to set me up in the world, on condition I would desist going to meetings, and return again to the church wherein I was born and baptized, and not bring such disgrace on the holy church, of which my ancestors were such noted and eminent members; and besides, that I might not stain my family by occasioning people's saying that James Barry, who is son to a spiritual lord, and a father in the church, was turned fanatic; to which they added, the consideration of what a hopeful prospect there was before me of advancement to worldly greatness, in case I did not hinder myself by continuing a dissenter from the church, and what hardship and poverty I must expect to wrestle with to my own ruin, and the great disgrace of the whole family, in case I refused the offers made me, and the advice and counsel given for my own good.

To all which I was enabled with an holy magnanimity and becoming fortitude to reply, that the sight and sense I had of a future happiness with God in heaven, had blunted the edge of my appetite

petite to these poor, low, and empty vanities, which I question not will prove unspeakably more vain; empty, and tormenting to me than they are in themselves, should I, for the love of them, lose my soul.

In case, said I, my friends and relations, who seem so greatly concerned for my good, can procure from Heaven an infallible certificate that my closing with the present offer on such a condition as is now laid before me, will not provoke the Holy Trinity, and prove a snare to my immortal soul, I shall readily comply; but if they cannot, it will, said I, prove your wisdom to let me alone to rejoice in the choice I have made. Had my relations felt what I have felt for sinning against God, and could they taste the joy and sweet comforts of God, which have put me out of conceit and love with the present world, they would, I question not, be not only unwilling to blame and censure me for the choice I have made, but they themselves would readily and heartily make the same choice for which I am now slighted and judged to be miserable.

My relations, finding how ineffectual their methods proved to gain me, soon turned their smiles into frowns, and their kind speeches into discouraging menaces, what severe courses should be taken with me to reclaim and reduce me to obedience.

My Lord threatened severely that he would have
me

me bound with ropes on a porter's back, and brought into the church in the time of divine service*.

To this I replied, that if his Lordship did not as well gag my mouth as bind my hands and feet, I would certainly roar out, and disturb all the people at their devotion ; for fear of which no force of that kind was offered me.

After some considerable time my father and Lord finding that neither fair and gentle means would allure and draw me to the liturgy in their church, and that no severity wherewith they threatened me could drive me from the pure worship of God in the meetings, I was soon attacked with greater and sharper opposition than I had met with from them before.

First, By my father, who, in the presence and hearing of at least forty of our family, took me to talk about my principles, and in regard of the small hopes he had of convincing me by the arguments he used, he openly declared his resolution never to own me for his son, unless I forsook the meetings, and came to the church and service again as formerly ; and this, sir, said my father, I think fit to tell you before all these friends, to the end you may take it into serious consideration whether of the twain you judge more eligible, to forsake your fanatic opinion and schismatical companions, or

* Can this be called worshipping God in the beauty of holiness ?

to be deprived of the love and affections of a father; and know it, *sw*, said he, that I do, by the authority of a father, command and require you to fix on whether of these two you intend to choose, and that within a week; if you resolve to hold your new opinion, I charge you to quit my Lord's house, and provide another lodging; and as for me, I charge you that you come not near my doors, or any of your brethren or sisters' doors; I'll see, said he, which of your holy brethren or sisters will take you in*.

To

* Thou seest, reader, that a bishop, or lord spiritual, had not need only to be blameless as the steward of God, but he needs power and authority, not only to absolve all them that truly repent, but to restore them also that truly recant. Had the pious bishop fed this new-born babe with the sincere milk of the word; had he fed the flock, and took the oversight according to God; had he been the servant of Christ, and of the church for his sake, it is likely his son would have been the best worshipper and strictest follower of all his charge. However, as a lord over God's heritage, he is determined that his son's faith shall stand in the wisdom of men, not in the power of God; he will offer violence to the Lamb's wife, and attempt to bind the spirit of liberty, but what he will reduce him to obedience; not to the faith of Christ, for he had got that, nor to the word and worship of God, for he loved both, nor did the bishop mention any thing of this sort to him, but to the church of England, to the service, ceremonies, and the liturgy, he must be subject, and subject he shall be, or starve, unless Providence will interfere. It requires a deal of human wisdom to establish a religion, and a deal of the same sort of power to keep it standing, especially when the Spirit of God comes and
makes

To this I was enabled to reply thus :—Sir, though you resolve, according to your present declaration, to cast me out of your paternal or fatherly affections, and to disown me for your son, merely for my conscience to God, because I cannot, without greatly offending against God and wounding my conscience, conform to those inventions of men, in God's worship, for which I can see no warrant in all the scripture; I think and judge it my duty, now the providence of God calls me to be tried, to be as open, free, and plain, in declaring to you, in the presence and hearing of the same relations who have heard your's to me, these two things: First, That I hope better things of you than to see you act so unnaturally in letting your child perish for want of necessaries of life, and that because I dare not act against my conscience.

Secondly, That in case you do resolve to persist in this your resolution, I am as fixedly resolved in casting myself on the promise and providence of God, whatever comes of me in this world.

And, before I will act herein against the light of
 makes breaches, by rescuing the elect from it. As it hath not pleased the Lord to illuminate all bishops, priests, and deacons, with the true knowledge and understanding of his word, I wonder my cousin had not repeated this part of the old cry: "From all blindness of mind, from hardness of heart, and contempt of God's word and commandment; from all such envy, hatred, and malice, and from all uncharitableness, "good Lord deliver us." Amen. W.H. S.S.

H

God's

God's word and the dictates of my conscience, I hope I shall be enabled to choose rather to die with Lazarus on a dunghill, for want of bread. My father to his death kept his resolution; and I, through the special grace of God, have been able to keep mine, and I hope ever shall.

After this, about three days, I had a great and sharp dispute with my Lord, which continued three hours and a half by my Lord's chamber clock. The subject of our discourse was about set forms of prayer; whether the word of God would warrant ordinary and fallible men to compose set forms of prayer, and by human authority to impose the same on the conscience of the people.

My Lord peremptorily affirmed that God's word did warrant this, and I as stiffly denied that it doth.

For proof of the affirmative, my Lord quotes Luke xi. 2. *When ye pray, say, Our Father, &c.* Sir, said my Lord, here is a positive command to prove what I have affirmed.

To this I shall humbly offer two things to your Lordship's serious consideration.

First, The apparent difference between the two Evangelists in setting down the words of this prayer. Luke saying, *When ye pray, say, Our Father, &c.* Matthew, as appears Matt. vi. 9. saith, *After this manner therefore pray ye, &c.*

I cannot understand, said I, how your Lordship can reconcile these two Evangelists so as peremptorily to conclude from the place now quoted, that
it

it is the mind of Christ that these words are to be imposed on believers as a prayer, or as their prayer.

Secondly, By way of humble and submissive inquiry, doth your Lordship firmly believe that the form, now quoted to prove the affirmative, is in itself a complete and perfect prayer, containing all the parts of necessary prayer?

I grant it, sir, replied my Lord; I believe it is a complete and a perfect prayer, containing in it all the parts of necessary prayer.

I likewise humbly presume that your Lordship takes it for granted, that it is the mind of Christ that this form of prayer is to be imposed on believers as their prayer?

I grant it, sir, said my Lord; I take it for granted, that it is the mind of Christ, that that form should be imposed on believers as their prayer.

Then, my Lord, replied I, if the form now mentioned be a complete perfect prayer, to which nothing need to be added; and that the same is to be imposed on believers as their prayer, and that by Christ's own authority; to me it is very plain that, for any men to make or impose any other prayer on themselves or others, it is a manifest breach and violation of that commandment of Christ *.

* This is the way, reader, that God takes the wise in their own craftiness, by choosing the foolish things of this world to confound them, and cast them by their own verdict. My cousin is a nervous logician, and a master of arts; and no wonder, for Christ dwells with prudence, and finds out knowledge of witty inventions. W. H. S. S.

I will instance in a plain case, for illustration sake, the Ten Commandments in the moral law; I doubt not but your Lordship owns them to be a most perfect complete rule of righteousness, containing all the parts of our duty to God and man?

I grant them to be so, said my Lord.

In the next place, said I, I question not but your Lordship as readily grants that this perfect rule of righteousness is commanded and enjoined by God's own authority?

I grant that also, said my Lord; they are commanded and enjoined by God's own authority.

Then, said I, the case is plain, and cannot be denied, that, for any to command or appoint any rule of righteousness besides those which in themselves are complete and perfect, and which are enjoined and commanded by God's own authority, is a manifest breach and violation of the supreme law, to which nothing may be added, and from which nothing may be detracted, without incurring the displeasure and curse of God; as it is written, *Ye shall not add unto the word which I command you, neither shall you diminish it.* Deut. iv. 2. And again, *What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.* Deut. xii. 32. And again, *Add thou not unto his words, lest he reprove thee, and thou be found a liar.* Prov. xxx. 6. And again, *For I testify to every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him all the plagues that are written in this*

this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He that testifieth these things is Jesus, who saith, surely I come quickly. Rev. xxii. 18, 19, 20.*

* Thou seest, reader, that the moral law is the eternal rule of righteousness to every soul that is under it, and cleaves to it. He that looks for justification unto life by his own righteousness, or he that will live by his own works, or enter into life by keeping the commandments, must give a perfect, spiritual, and perpetual obedience to that rule, for the law is perfect, spiritual, and eternal; but all have sinned in Adam, and all were condemned to death and to dust in Adam; or, as the scripture saith, *through the disobedience of one [namely, Adam] judgment came upon all men unto condemnation*; therefore the condemned sinner can give the law no obedience unto life, of by which he can live; and the condemning law can give him nothing but death, or the execution of that sentence that he is under. The law cannot give life, for man can give the law no righteousness; had there been a law given that could have given life, verily righteousness should have come by the law: the blind pharisee sees not this; therefore the way of works seems right unto him, but the end thereof is death. But as for the saint of God, God's sovereign good will, in the mystery of faith, as revealed in and by Christ Jesus, is his only rule of life; he must be obedient to the faith, walk by faith, stand by faith, seek righteousness by faith, live by faith, work by faith, fight by faith, worship by faith, and die in faith, if ever he enters heaven. *He that believes not is condemned already, and the wrath of God abides upon him. He that believes not shall be damned.* Therefore this is thy rule of life, for thou must live by faith; and this is thy rule of righteousness; for *whatsoever is not of faith is sin.* W. H. S. S.

: From prayer my Lord fell off to discourse of the liturgy, and ceremonies in general, the which he handled almost in all the particulars of them, and with such advantageous success on my side, that my Lord at length grew weary and left off; for he found that God *could ordain strength to perfect praise out of the mouths of babes and sucklings, sufficient to still the enemy and the avenger.* Psalm viii. 2. And certainly his promise was made good to me that day: *I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.* Luke xxi. 15. But whether my Lord became sensible of it or no, I knew not; but sure I am, that the last promise quoted was made good to me, of which such notice was taken that hardly any of my relations durst attack me any more, except in a way of reproach and railing against the fanatics, and the new religion I had espoused since I left the church. The good Lord be for ever exalted and praised for his mercy and faithfulness to his poor and despised children in a time of need.

This was the last encounter I had with my Lord about religion; for that very night I took my leave of my Lord, rendering humble and hearty thanks to his Lordship for all his expressions of love and kindness wherewith I met under his roof, since I became a member of his family.

It were endless to relate the many and sharp trials to which the providence of God called me, that I might be brought up in the school of the cross, and fitted for the service to which I was afterwards

afterwards called, out of all which his never never-failing providence brought and delivered me.

Should I expose in print the many straits and difficulties wherewith I have occasionally been exercised, from the time of my closing with Christ in the gospel to the time of my call to the ministry, together with the methods Providence took to bring me off, and working mine escape and deliverance, I believe it would be matter of joy and rejoicing to humble and seriously religious souls; but my intended brevity forces me to omit many particulars which would, I do not question, be of great use both to myself and others.

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OBSERVATION II.

See hence and observe the impossibility of frustrating God's decrees, and his working providence. The deaths and dangers to which I have been so often exposed, have been so many and greatly dangerous that, had not God's love to me, and his providence over me, preserved me, I had certainly perished. The snow in which I lay for four or five hours, at so tender an age as but three months old, was as powerful to have killed me by the extremity of its piercing cold, as it was to destroy the vast numbers of men and cattle which have often perished by its strength.

The element of fire which surrounded me in my bed when buried in sleep, and no way able to help myself, was of as devouring a quality to destroy me as the fire that heated Nebuchadnezzar's furnace was to destroy those faithful worthies cast into it; had not God's providence restrained it in my case as it did in theirs.

The fierceness and teeth of the great mastiff-dog, which had my head in his mouth up to the throat, was as ready and able to crush me to death as the lions in the den were to crush Daniel, had not the care and providence of Daniel's God, which restrained his lions, watched over me, and restrained my dog.

The element of water, in which I was several times a drowning, and to all appearance past recovery,

recovery, was as powerful to swallow me up, and to stop my breath, as it was to overwhelm and choke Pharaoh and his host, had not God restrained it in my case.

The great boar, how strong and ready was it to rend my bowels when on the top of me, making search with his frightful tusks to come to my belly, had not Divine Providence so strangely and seasonably sent the greyhound in to my rescue, my cloaths rent, and carried away in his tusks, my belly untouched. Oh! amazing Providence!

The two horses mentioned in the beginning of the book, how near were they to putting a period to my life! The one, by his great strength in throwing me, and striking at my forehead with his frost nails, leaving the print of the nails in my cap, within the thickness of half a crown piece to my skull; and the other, by running me so far out of breath that no motion of life could be perceived in me for so long a time, as caused all the spectators to cry out, He is killed! he is gone! Had not the providence of Heaven watched over me then, where had I been!

When the bloody papists had lain in wait to murder me, in Dublin, several times, there being several parties of their soldiers appointed to way-lay me to kill me, of which designs I knew nothing till afterwards, who or what kept me from ruin then, but the never-failing providence of God!

When

When my life and reputation were both equally struck at, by the hellish plot laid against me by that man, who instead of hanging me would have hanged himself, who wrought my escape and deliverance from that destroyer, but the wonder-working providence of Jehovah !

Such plots as the two last-mentioned have proved successful to the destroying thousands of other men, but me they could not reach, because I was hid in the hollow of God's providential hand !

That sinful desperation and unbelief while under the terrors of the law, which sent Cain, Judas, and innumerable millions of Adam's reprobate posterity to hell, the place of the damned ; what hindered that it did not fix me in the same place and condition of misery, when by the raging power thereof I was brought so near hell, in my own apprehensions, as that I looked on myself as a free-denison of that place ? What, I say, kept me back from descending into that place but the providence of God, discovering and applying to me, by the saving operation of the Holy Ghost, the Almighty Saviour held forth in the gospel ?

OBSERVATION III.

See, and learn hence, how like an absolute and unlimited sovereign the great God did work in my behalf ; and that in behalf of my soul as well as my body !

He,

He, who by the ministry of man, hath by his own blessing accompanying that, his own ordinance, converted innumerable thousands of the elect, it pleased him to convert and call me out of my natural state to a state of grace, without the ministry of man; and that both by awakening and wounding me by the spirit of bondage, setting home by the law the sight and sense of my lost estate, and by healing and curing the bleeding wounds of my despairing soul, by the spirit of adoption discovering and applying to me the merit and saving virtue of Christ's mediatorial righteousness; which hath occasioned my often thinking of what is storied of Achilles, a notable archer among the heathen, who gave such wounds by the arrows he shot, as no hand but his own could cure. *Una eademque manus, vulnus, opemque tulit.* The self-same hand which gave the wound, brought the cure. How true this is of Achilles I am uncertain; but in this, of the wounding and healing of my soul, I am not more certain of any thing in nature than I am that the spirit of Christ, which wounded me by the law, did also heal me by the gospel. Job v. 18. *For he maketh sore, and bindeth up; he woundeth, and his hands make whole.*

OBSERVATION IV.

See, and learn hence, how steadfast and faithful God is to his promise. When, for Christ and the gospel, I was forsaken and cast off by my father
and

and all other fleshly relations, being turned out empty-handed to the wide world, and not knowing whither to go, or what to do, God took care of me, and provided a lodging and friends for me, which, with the peace of my conscience, gave me more satisfaction and comfortable content than all the gallantry and greatness of my fleshly relations. Those sweet promises, recorded in the scriptures and made good by the providence of God, have oftentimes refreshed and ravished my pensive and weary soul. Psalm xxvii. 10. *When my father and my mother forsake me, then the Lord will take me up.* Matt. xix. 29. *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundred fold; and shall inherit eternal life.* Heb. xiii. 5. *Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never, never, never, never, leave thee, nor forsake thee.* The Greek hath no less than five negatives in this one scripture to assure the true believer that God will in nowise forget or forsake him. I have been forsaken of my nurse when but three months old, but I was taken into the nursery of God's providential care, which causes me often to think with comfort of Psalm xxii. 10. *I was cast upon thee from the womb; thou art my God from my mother's belly.* The same providence which took care of the head takes care also for the members.

I was

I was forsaken of my bodily physician ; but the great Physician of soul and body cured me by poor contemptible snails.

I was forsaken of my earthly father, and all fleshly relations ; but God is become, by grace and free adoption, my father, who will never forsake me totally or finally.

I was forsaken by my brethren and sisters ; but those who are the sons and daughters of God, they are become my brethren and sisters : and albeit many of them who know me not, are, on malicious reports, prejudiced against me ; yet others of them who know me, and God's dealing with me, love me dearly.

I have been forsaken by several of my church-members in Ireland and England ; Christ my Lord and Master hath been so before me. John vi. 66. *From that time many of his disciples went back, and walked no more with him.*—Yet God is my God still.

I have been forsaken of my brethren in the sacred office, and left to stand alone, when popery and quakerism were coming in like a flood, none stepping in to help or encourage me against those adversaries of God's religion ; but he that stood by Paul, when all other preachers in his day forsook him, stood by me, and emboldened me against their threats and malice.

I had thoughts of printing the most material objections brought in by Satan to distress and distract
a poor

a poor sinner to keep him from Christ, and how the Spirit of grace taught and enabled me to answer them all, but my intended brevity hath prevented me therein. All glory, honour, and eternal praise to the only wise and glorious God, Father, Son, and Holy Ghost ! Amen, Amen !

POSTSCRIPT.

POSTSCRIPT

LEST Satan should get an advantage by this relation of God's strange and wonderful dealing with me, in bringing me home to Christ, in such an unusual manner, and his handling me so sharply by the spirit of bondage; as also his bountiful dealing with me in making my soul the receptacle of such ravishing joy, and unutterable consolation; upon believing in Christ in effectual calling; I thought it might be seasonable to give the present caution to the poor, doubting, tempted believer, who, through Satan's subtilty in tempting, will find himself, or herself, wretchedly prone to conclude from what they read of my conversion, that the work of true conversion was never yet effectually wrought in themselves: and that, because they were never under such terrible bondage of soul, neither ever yet were lifted up so near heaven as I was.

Such poor tempted Believers are to consider the particulars following, for their help and relief, against the tempter in this case.

First, Consider that as in nature there is a vast disparity or difference between persons in the natural birth, so there is as vast a difference in the spiritual birth. Some women go through abundantly more and sharper pains and throws in travail than others meet with. Some babes meet with

greater difficulties and dangers in the birth than do others. The causes whereof in nature, though they appear not to us, yet it is most certain that so it is.

So in conversion, some souls pass through greater horror and bondage in the conscience than others do. Some are brought as it were through the very jaws of hell and desperation, as I was; others are dealt more easily and gently with, being sweetly allured, and, as it were, insensibly transplanted into Christ; they not well knowing what is done to them. Paul and the rugged jailor were handled more roughly; their consciences were more deeply wounded with the frightening terrors of God's law, set home by the spirit of bondage, than Lydia, whose heart the Lord opened with more gentle touches of his spirit. Acts ix. 6. xxi. 15. 29.

That woman who is safely delivered without any difficulty or danger to herself or her babe, hath no reason to question whether she be indeed delivered or not; because she went not through such difficulty and danger as her neighbour did, who narrowly escaped with her life; neither hath she any cause of being jealous with her neighbour, because her case or condition was more dangerous and desperate in travail than was her own. Thou, who art brought to Christ by the gentle drawings of the Spirit of grace, and not brought so nigh to the affrighting sight of hell, and to such a sense and feeling

Feeling of the pains of the damned, as have caused some to think themselves actually in hell, admire at, and bless God for his condescension towards thee, in bringing thee through the new birth so easily.

Secondly, Consider, that albeit the truth of thy conversion be not so sensibly discerned as the conversion of that person is who is brought home in the way of legal terror, yet thou art bound to bless God for the smallest measure of grace bestowed on thee, as the smallest spark of fire, though it be hid under a great heap of ashes, is as truly fire as the greatest fire in nature; so thy small grace, which, in comparison of some other's grace, may be so weak and little that it can scarcely be discerned; yet grace it is, though thou know it not to be so; and he who bestowed it on thee, and wrought it in thee, will never reject or neglect thee because of thy little grace; while he sees thee and makes thee constant and diligent in the use of means, labouring to grow in grace. Isa. xlii. 3. Matt. v. 6. Isa. xli. 17. Phil. i. 6.—If thou object, and say, Oh, but I do not find that I am brought to Christ, and, which is far worse, I fear I never shall—

To this I answer in two particulars:

First, Thy very fear about this greatest of concerns is an argument of thy translation from the first Adam to the second Adam, Christ Jesus the Lord. If the Spirit of grace had not given thee some sight and taste of the excellency and sweetness

of Christ, thou couldest never prize, or desire; or groan after him. It is only the child that hath tasted the honey or sugar, that longs and cries for more.

Secondly, If thou findest a fixed resolution in thy soul in going on to seek the Lord and his strength, by prayer and supplication, and other means of grace, not resting in, or depending upon, the means, but on Christ alone, for life and salvation; my life for thine, come death when God pleaseth to send it, it will end all thy fears, and put thee beyond the reach of all thy enemies. Thy frequent crying to God in prayer, for Christ and saving grace, is the echo of Christ interceding for thee at a throne of grace; and thy going on, and continuing to watch at wisdom's gates, could not possibly be, without invisible supplies of spiritual strength, communicated to thy soul by the spirit of Christ.

[Now, reader, thou hast seen the end of this narrative; and if thou art in a state of infidelity, thou wilt in thine heart give the whole of it the lie, which is sufficient to confirm the truth of it; because if it was a false report, the scriptures say, that *thou wouldest receive it*; but as it is a true testimony for God, God declares that the children of infidelity shall not believe it. *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto.* Acts xiii. 41. Hab. i. 5. W. H. S. S. J.]

A FEW
F R A G M E N T S
OF THE
LIFE AND DEATH
OF THE
Rev. JAMES BARRY.
INTENDED AS A
SUPPLEMENT
TO THE
COAL-HEAVER'S COUSIN.

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF CHEMISTRY

RESEARCH REPORT

NO. 100

1954

THE UNIVERSITY OF CHICAGO

21

FRAGMENTS.

&c. &c.

COURTEOUS READER,

IF thou hast read the wonders of divine providence and grace, as displayed in the preservation and conversion of the Rev. James Barry, as recorded in his treatise, called "A Cordial for Sin-despairing Souls," lately revised by me, I have no doubt but thou hast heard that some graceless professors, being strangers to the experience of a spiritual birth, and consequently unacquainted with that tender care and kind providence which our heavenly Father manifests towards his own elected family, in preserving them in Christ Jesus, calling them, and keeping them by his mighty power through faith to salvation, have gone so far, in imitation of their father the devil, as to give the whole testimony the lie.

No sooner had this report of Satan gone forth from the mouth of his children, but I received information by Mr. Lee, hair-dresser, at Homerton, that the Rev. James Barry, author of the above narrative, has a daughter now living at Hackney in Middlesex; and having heard of my revising her father's work, (which she had long wished to see), desired to see me.

On Thursday, January 22d, 1789, in company with Sir John Brayne, of Lambeth, Mr. Terry, Mr. Davidson, Mr. Best, of Covent Garden, Captain Duckett, of Wells Street, and Mr. Lee, of Homerton, I visited the old lady. Her husband's name is Wilson; he is a comb-maker: they keep a toy and earthen-ware shop, opposite Hackney church.

The venerable old gentlewoman informed me that she wanted but two months of 88 years of age, yet in tolerable health; and, were it not for a paralytic stroke that she had sustained, she is remarkably active and sprightly; and her intellects and memory are wonderful. She is comfortably situated; is married to a God-fearing man, who is a kind, indulgent husband, in whose praise she spoke very highly, which is not very common, especially while the husband liveth. She informed me that she was allowed, by some judges of family likenesses, to be the very picture of her deceased father, more so than any other child he had. Which I have no doubt of, as I think there is not
a little

a little of the father's quickness, sharpness, and humour, apparent in the daughter.

She told me that her father was born in Ireland in the year 1641, the same year in which the Irish massacre began. In that dreadful time it was that his nurse threw him out in the snow, fearing she should lose her life for nursing a heretic's child, as is recorded in his narrative. He was called to the public ministry in Dublin, where he laboured with great success, which made him the butt of popish rage; on which account, his friends advised him to leave the country, but he refused, saying, God had called him to the work, and would defend him in it. After suffering great persecutions, which grew so hot, that Lord Tyrconnell, a papist, offered one hundred pounds for his head, to any of his soldiers, who should take him alive or dead. By the pressing advice of many friends he was prevailed upon, much against his own inclination, to be put into a coach, in what was then called a woman's riding-hood, and was taken to the water side, but on the road was stopped by some of the soldiers that were after him, who looking into the coach, and hearing him groan as if sick, swore there was nothing but an old sick woman, and so left him.

He was got on board a vessel which his friends had provided for him, and brought over to England.—His family soon after following him.

She

She informed me, that leaving his flock in Ireland, was matter of great grief to him. He was so fond of them, that he kept a list of his members in his family bible to his death.

He was chosen pastor of a church in Panter's Rents, near Stepney. Soon after which, a Mr. Barry, a hop-merchant, a first-cousin, and a member of his church in Ireland, came to England after him, and lived at Clapham for many years.

At Stepney he continued for many years, and in great esteem with his people: but owing to indisposition of body, he begged his dismissal of them, in order to take charge of a church at Croydon in Surrey, for the benefit of his health: on which account it was granted him.

During his stay at Croydon, he married a Miss Glover, of some small fortune, who was a member of his church, and it is thought one of his daughters in the faith; a young woman, about half the age of himself, by whom he had many children: the daughter now living is one of them.

The estate he was heir to was 800l. per annum. But as he had turned his back on the church of England, and gone over to the church of God, his father thought proper to cut him off: for he was obliged to be disobedient to the bishop of Dublin, in order to obey the Chief Shepherd and Bishop of Souls. His estate was left by his father to a half-brother, who once came over to see our

author in London, which the daughter now living remembers. But we could hear nothing of any presents that this rival made our author in his trying circumstances. It is most likely he knew the worth of the estate, though his brother made so light of it when it stood in competition with Christ and conscience.

She informed us, that, soon after his father and friends had cast him off, that he much wanted to borrow a book that was in his father's library, but knowing that he could not get the loan of it himself, he got a friend to borrow it as for his own use. His father lent it to our author's friend, but suspecting it was for his son, wrote this text on the blank sheet: *The wicked borroweth and payeth not again.*—When our author had read it, he returned it, having written the last clause of his father's text on the same blank sheet: *But the righteous borroweth mercy and giveth.* Psal. cxviii. 21. Hindering that if he had been the righteous man he pretended to be, he would have given it to his son, and then there had been no fear of his acting the wicked man's part, in not paying again.

From Croydon our author returned to London, in the times of persecution, and went and dwelt in the Mint, in what was then called The Verge of the Court, which was a place of safety. In that place he hired a large room, for a lecture on the Lord's day evening, which cost him forty or fifty pounds

pounds to fit up, in which he preached a considerable time. His wife took a shop in the Borough, and carried on the business of linen-drapery. When he left The Verge of the Court, he went to a meeting-house in Globe Alley, but whether he was pastor, or an assistant, I could not learn; but the last times of his preaching were for one Mr. Kenninghorne, or Kenninghall.—His wife having many losses in trade, gave it up, and learnt the business of mantua-making, and continued it for many years.

The many afflictions that our author met with in his youth, and those that attended him in his ministry, brought on an asthma, the stone, and the gout, which rendered him incapable of the ministerial work for twenty years before his death, during which time his wife, and daughter now living, worked in order to support him. The never-failing providence of God, of which he so sweetly treats, followed him to the last, which occasioned him often to say, when any present came in a time of need, "here is God's basket come again," meaning the hand-basket portion. When he was first laid aside from the ministry, he was under much darkness and dejection of mind; but, after some time, came to enjoy great consolations, and endured his afflictions with remarkable patience and cheerfulness; and a little before his death said, "I am nearer my home than ever; I am soon

soon going." His last wife was a very affectionate one, a good nurse to him, and was very fond of him, insomuch that she was quite inconsolable at his death. The daughter says she would sit weeping by his corps till two or three o'clock in the morning, and then come sighing to bed to her. She informed me that he was buried in the dissenters' burying ground, in Dead Man's Place, adjoining to Mr. Thrale's brewhouse, in the Borough, and had a head and foot stone at his grave. I went with a friend to see if I could find it, and on the north side of the ground I found a foot stone, with J. B. on it, but the head stone was sunk so deep in the ground that only the first line appeared; but digging down about sixteen inches, I found the following inscription :

" Here lieth the body of the Rev. James Barry, who departed this life the 3d of July 1719, aged 78 years." The stones discovered the affection, and the smallness of them the poverty, of the disconsolate widow.

He was three times married, and had twenty-two or twenty-three children. One son was settled in Charles Town, South Carolina, and several at Croydon in Surrey, where there is living at this time several descendants and grandchildren. Mr. Jasper Wood, baker, is one of them. He was a man of about the middle stature, of a light complexion, very quick and sharp, and, when able to move, very active.

He

He wrote the following Books.

ELECTION BEFORE TIME.

TWO SERMONS ON THE APPLE-TREE, from this text, *As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.* Song, ii. 3.

THE SPIRIT OF PRAYER.

THE FALSENESS AND UNSCRIPTURALNESS OF ANABAPTISM.

A CORDIAL FOR SIN-DESPAIRING SOULS, which I revised.

The books were printed by Mr. Marshall in Newgate-street; but none of his works have fall into my hands but the last mentioned. When he had finished the book which he styled *The Spirit of Prayer*, he sold the copy to the Printer, and strictly charged him not to alter the title, or the work; but the publisher sent it out with this title—*A Help to Prayer*. I cannot learn that Dr. Calamy, or any other writer of the *History of the Puritans*, take any notice of him, which is easily accounted for, God having stript him of all confidence in the

the flesh, and wiped him out of the cathedral, his testimony could never gain him any credit among the tories, papists, or rotten arminians, whose craft is always in danger from such witnesses; therefore, when they become historians, they are sure to bury the names of such men, and their testimonies, in silence, lest the devil's interest should fall to the ground.

Should any of the other books fall into my hands, they shall appear in the world again, if God permit.

Reader, farewell,

While I remain,

Your's, in the gospel of Christ,

WILLIAM HUNTINGTON.

(2)

THE
ONLY REFUGE
OF A
TROUBLED SOUL IN TIMES OF
AFFLICTION;
OR THE
MYSTERY OF THE APPLE TREE.
IN TWO SERMONS.

By JAMES BARRY.

PUBLISHED AT THE REQUEST OF THE GODLY
WHO HEARD THEM.

COME, TREMBLING SINNERS, HASTEN, TASTE, AND SEE,
WHAT FRUIT GROWS ON THE SPOUSE'S APPLE TREE.

ADMIRER AND REVISED

By the late Rev. W. HUNTINGTON, S. S.

LONDON:
PUBLISHED BY R. HUNTINGTON, 55, HIGH STREET,
BLOOMSBURY.

1814.

J. INNES, Printer, Wells-street, Oxford-street, London.

TO
HIS HIGHLY HONOURED FRIENDS,
DR. JOHN TARLASS,
PHYSICIAN TO ST. THOMAS'S HOSPITAL, SOUTHWARK,
AND
HIS TRULY RELIGIOUS CONSORT.

HONOURED SIR, AND VIRTUOUS MADAM,
I do sincerely own and ingenuously acknowledge myself so highly obliged to you both, for your great kindness and respect shewn to unworthy me and my family, since we providentially came as pilgrims and strangers into England, that I am really concerned that I can hitherto but retaliate in verbal acknowledgments; the Divine Providence seeing it best for me to keep me low in outwards; and by that means to render me incapable of that duty which the care, pains, and constant diligence, of an able and faithful physician, obliges to.

It is well known, both to yourselves and my friends and relations, who were eye and ear witnesses of the near approaches I made towards the grave, how that I owe my life, under God, several times over and over, to the great skill, care, and faithfulness of the ingenious and faithful Dr. Tarlass; and I do now own and acknowledge the

same to the praise of Jehovah, the great and chief physician, and the deserved commendation of Dr. Tarlass, his worthy instrument. I hope, dear Sir, I shall be enabled to carry to the grave a becoming remembrance of your christian kindness and tender respect shewn and expressed, on all occasions, towards the most unworthy of Christ's ambassadors, who, through special grace, can say in truth, that he prizes and values his present poverty and reproach, occasioned by his love to, and zeal for, the gospel of Jesus Christ, more than he doth all the honour and riches which this vain, flattering, and bewitching world, is capable of advancing to.

And I greatly hope, and sincerely pray, that the ever-blessed God, who hath endowed you with so excellent a gift of understanding and discerning the state and condition of human bodies, and of distinguishing between the manifold and various maladies and distempers to which they are obnoxious, even to an excelling the most of physicians now in London; and who hath crowned your labours with such success as bespeaks you preferable and desirable, above all of your function, by those patients who have experienced your skill and faithfulness: that this ever-blessed God, I say, who hath done for you what is now mentioned above what I am capable of expressing, may prove your spiritual physician in that needful hour, when decaying nature is breathing out its 'Ultimum vale' to the present world—is, and shall

be, the prayer and cordial wish of your highly obliged and thankful patient; who shall not cease, whatever others think or say of you, to trumpet out your deserved fame and real worth, while I enjoy the faculties of memory and speech. And, what I pray and wish God may be to you in a dying hour, the same I pray and wish he may be to your dear and religious consort, in whom you are so greatly blessed. And, for both your sakes, to whom I own myself for ever obliged, I heartily pray that God may work out for his own, by the effectual call of his own spirit, your dear posterity; that when you are called off, and they, by providence, are called on, the stage of public service, they may be acted by the same spirit whereby ye are both acted; so as their usefulness in their day and place may render and bespeak them as serviceable and desirable as their parents: the which if God vouchsafe them, as I hope he will, they will then live truly honourable, and die lamented; as I am confident you will whenever you go hence.

My prefixing your worthy names to the ensuing treatise will, I hope, be looked on as a making amends for my great deficiency and shortness in handling so sweet and excellent a subject; especially in the esteem and judgment of those who have the same value for you both as I have. The method I have taken in owning your kindness will, I greatly hope, be no way displeasing, seeing

I know not how otherwise to do it to my own satisfaction.

I conclude this short dedication with my hearty well wishes and prayer to God for you both; that the subject of the apple tree, so weakly handled in the ensuing treatise, may be, through the powerful influence of the Holy Ghost in both your souls, made as delightful to you in reading it, as it was to me in studying and preaching it; and as ravishing as it was to those at whose earnest request I have been prevailed with to publish the same. I am,

Honoured Sir, and virtuous Madam,

Your ever obliged Friend,

J. B.

THE
PREFACE
TO THE
CHRISTIAN READER.

COURTEOUS READER,

WHEN first I preached on this sweet and delightful subject, the Apple Tree, I little thought or expected to have been seen in print: so far was I, and still am, from judging myself capable of handling so mysterious and profound a subject as it really deserves to be handled.

That which induced me to a willingness to publish my thoughts and conceptions about it, I lay down in two particulars.

First, The real sweetness and soul-ravishing delight which, with the spouse, I found under the shadow of the sweet and precious Jesus, who is allegorically set forth in this metaphor; whose fruit hath often revived and exhilarated my fainting soul while I continued sitting under his divine shadow, to keep and secure me from being scorched to death by the violent heat of the tempestuous

storms which have been raised against me by the powers of darkness; and which have incessantly followed me since I was effectually called out of a state of nature, especially since I was called to the work of the ministry. The only wise God saw it good to permit satan and his instruments, not only to commence, but even to maintain and keep up, a sharp war against me; that I might know experimentally what a shadow this apple tree affords to poor bewildered souls, and how that there is no other shadow that can secure a poor sinner but it.

Secondly, The delightful sweetness which several savoury-spirited christians declared they met with, to the joy and rejoicing of their spirits, in the handling this subject: since when I have been often and more than ordinarily importuned by several, both in city and country, to publish in print what they heard me deliver on the apple tree subject; they not doubting but that the Spirit of Christ, which made it so delightful and ravishing to themselves, would make it the same to other believers, if once printed. At their earnest request I did make a promise of publishing the same when I found myself thereunto encouraged by providence.

All the harm I wish thee, kind and charitable reader, is, that the Spirit of truth, who inspired Solomon, the penman of that glorious mystery handled in this short treatise, may graciously

vouchsafe unto thee such a measure of the anointing from above, as may render thee capable of understanding, and applying to thyself, by faith, the things held forth and contained in it, that so thou mayest experimentally come to taste and feel the sweet joy and delight wherewith the unworthy author met in studying and preaching the same; and wherewith those godly believers who heard it preached did meet, at whose importunity I have now published the same for the public good. If thou findest any comfort and soul-advantage by reading it, let it be a motive to stir thee up to join with me in, heartily requesting the more learned and experienced of the bridegroom's friends and faithful ambassadors, to supply my great deficiency and shortness in setting forth the commendation of this incomparably excellent apple tree; in whose shadow and fruit consist the very life, and the all, of all true believers, both here and hereafter. If it happen thou thinkest me too sharp and too bold in handling the Papist, the Quaker, and Arminians, &c. in this treatise, I heartily desire thee to consider but two things for preventing prejudice in thy spirit, either against the truth herein discovered, or against the instrument by whom the providence of God sees fit to make the discovery to thee.

First, the apparent disparagement which the

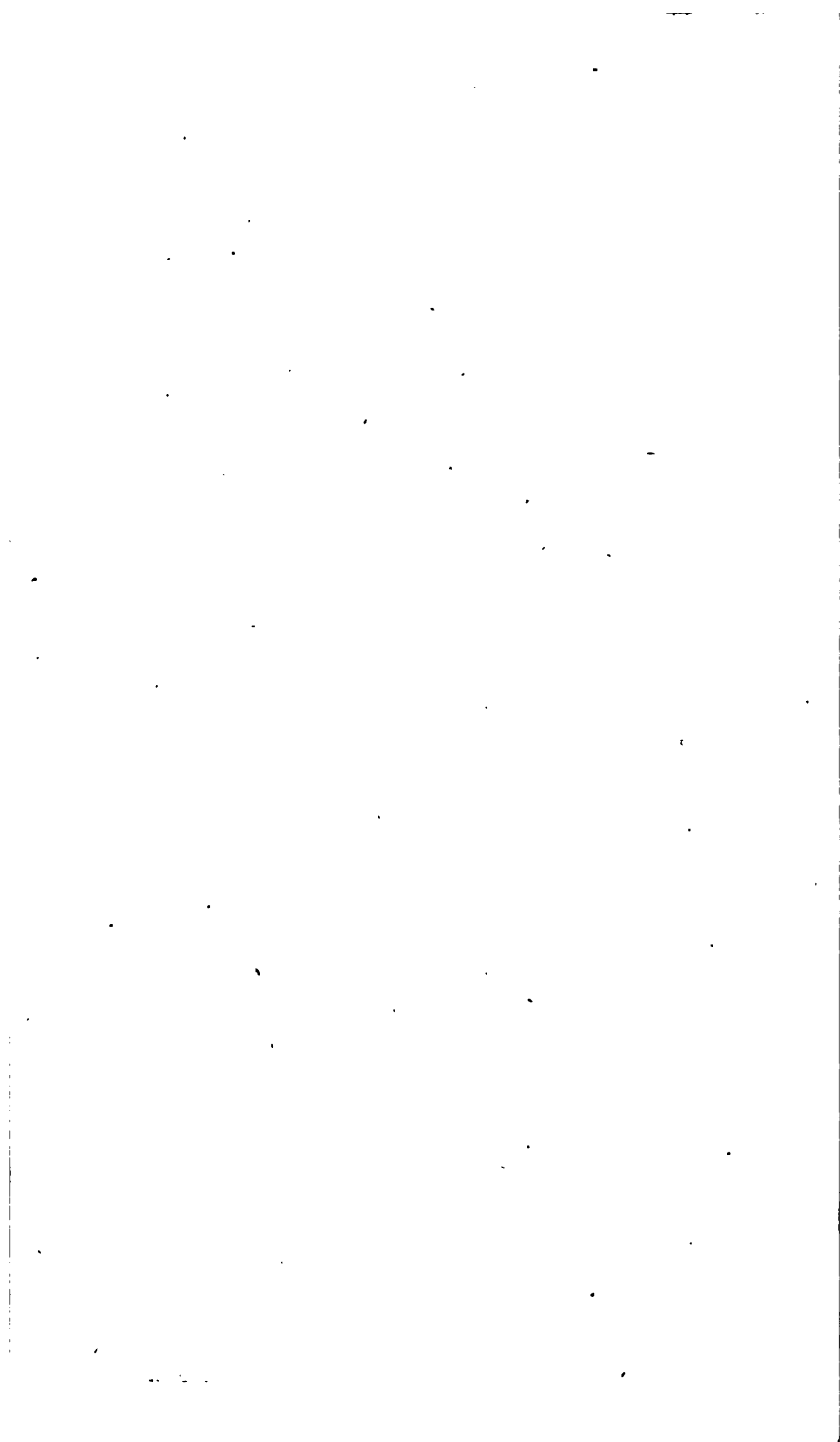
principles and practices of the above-mentioned heretics put upon the church's apple tree; in that they hold and teach that Christ's righteousness alone is not sufficient to justify a sinner at the bar of God, without the sinner's qualifications as con-causes with Christ's righteousness in justification. This is a disparagement to Christ, the church's apple tree, which the God of love and patience himself cannot bear, Deut. xviii. 18; John v. 23. And should not I herein patrizate, that is, imitate my father, in decrying and condemning such a Christ-debasing and soul-damning principle? I should not, by being silent herein, evidence myself to be the adopted son of God.

Secondly, Boldness for God, and zeal for the honour of his Son, are some of those blessed effects which the shadow and fruits of the apple tree produce in all true believers who sit under the shadow and feed on the fruit of the church's apple tree, Acts iv. 13; Gal. iv. 18. To convince any hereof who question the truth of what I now assert, let such but once get a saving acquaintance with this apple tree, by sitting under its comfortable and delightful shadow in time of the most raging storms they meet with, and by feeding believably on its fruit; and, in case they become not bold and zealous for God and Christ, I shall be willing to bear

the ignominious brand or character of a false prophet.

Acquaint now thyself with him, and be at peace; thereby good shall come unto thee. Job xxii. 21.

O taste and see that the Lord is good! Blessed is the man that trusteth in him. Psal. xxxiv. 8.



S E R M O N I.

CANT. ii. 3.

As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

AMONG all the metaphors whereby the wisdom of God hath seen fit to set forth the excellency and commodiousness of Christ his Son, as he is designed for the happiness and comfort of poor elected sinners; none so sets him forth to the life as this of the apple tree, as will most plainly appear by two things:

First, By explaining or unfolding the sense and meaning of the Spirit of God in this allegory or metaphor.

Secondly, By a due and scriptural application of the same to the souls of poor, weak, tempted believers, for the relief and comfort of whom the same is left upon record.

I begin with the first, To explain and unfold the sense and meaning of the Spirit of God in this allegory or metaphor.

The design of the Spirit of God in this allegory is, I humbly conceive, to set forth the incom-

parable and transcendent excellency of Jesus Christ above all other of Adam's children, and that on a twofold account.

First, On the account of what he is in himself.

Secondly, On the account of the great work he is designed and called to by his Father.

First, On the account of what Christ is in himself. He far and unspeakably transcends all the children of Adam; so witnesseth the Spirit of God concerning him: "Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever," Psalm xlv. 2. To this also witnesseth the church of God, the true spouse of Christ, which is acted and guided by the Spirit of God: "My beloved is white and ruddy, the chiefest among ten thousand. His mouth is most sweet; yea, he is altogether lovely," Cant. v. 10, 16. This transcendent excellency of Christ in himself, on which account he excels all the children of Adam, is to be considered with respect to two things:

First, In respect of his godhead. As Christ is God, he possesses an uncreated and essential excellency above all created beings; from whom, as such, all created and communicated excellency, in angels and saints, flows and springs, Zech. xiii. 7; John xvii. 5; Phil. ii. 9; Heb. i. 3.

Secondly, In respect of his humanity, Christ is transcendently more excellent than all the children of Adam, and that on a twofold account.

First, On the account of the spotless purity and

perfect integrity of his human nature, whereby a foundation was laid for uniting the elect world to God in a bond of an everlasting union. Had not the humanity of Christ been spotless, and free from all stain of sin, it could not possibly have been capable of union with the Divine Being, Psal. v. 4; 2 Cor. v. 21. It is on this account that Christ is styled the Lamb of God, John i. 36. John speaks with allusion to the paschal lamb under the law, which was to be a lamb without spot or blemish, Exod. xii. 5. To this alludes the apostle Peter: "But with the precious blood of Christ, as of a lamb without blemish, and without spot," 1 Pet. i. 19.

The sinless purity of his human nature, and the exact conformity of all his human actions to the demand of God's law, are here intended.

Secondly, On the account of the extraordinary anointing of the Spirit, poured out on the humanity of Christ, to fit and meeten him for the great work of mediation between God and elect sinners. Of this Christ himself gives an account by the evangelical prophet: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach glad tidings to the meek," &c. Isa. lxi. 1.

This was excellently held forth in the person of Aaron the high-priest, under the dark dispensation of the ceremonial administration; an eminent and glorious type and shadow of Christ, the elect's high-priest.

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." Psal. cxxxiii. 2. The material oil wherewith Aaron, Christ's type, was anointed, did prefigure and type out the effusion of the Spirit's gifts and graces on the human nature of Christ, to fit and qualify him for the work the Father hath sent him about. This anointing was poured out on Christ without measure, as witnesseth the scripture: "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him," John iii. 34. This is farther backed and confirmed by Coloss. i. 19; "For it pleased the Father that in him should all fulness dwell." And, Coloss. ii. 9; "For in him dwelleth all the fulness of the Godhead bodily."

Besides the personal anointing of Christ's human nature, wherewith the Father anointed him above his fellows, Psal. xlv. 7; there was a soul-enriching stock of grace put into his hands, as Mediator, in time to be communicated to all the elect who are to be the members of his mystical body. Hence it is that believers are said to receive of Christ's fulness. "And of his fulness have all we received, and grace for grace," John i. 16. "But unto every one of us is given grace, according to the measure of the gift of Christ," Ephes. iv. 7.

Christ, as God, is the source and fountain of all the graces of believers; as God-Man, he is the

meriter and purchaser of all grace for them; and Christ, as mediator, hath the dispensing power committed to him by the Father to communicate to, and bestow upon, every member of his body, what measure of grace he pleaseth.

Secondly, Christ far excels all Adam's children on the account of the work to which the Father designed him in eternity, and whereto he, in time, called him.

This great work is to reconcile God and elect sinners together by the interposition of his mediatorial righteousness; to make up that breach which the sin and apostacy of Adam had effected between God and the elect; and to keep and continue them in an everlasting covenant of love and peace, so as that there should never be any possibility of their being at enmity any more for ever: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," 2 Cor. v. 19. By world in this, as in other places, is intended the elect world, for whom Christ was made sin and a curse; and between whom and God, his offended Father, he stept in as a mediator, to make peace, by offering up himself in sacrifice to God's justice. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time," 1 Tim. ii. 5, 6. Compare with this John x. 15. and John xvii. 9. and it will plainly appear that

Christ became a mediator of redemption and in tercession for God's elect, and none else.

If what hath been said concerning what Christ is in himself, and the great work to which the Father hath designed and called him, be rightly considered, it will appear, beyond all contradiction, that he infinitely excels and transcends all the children of Adam. None of Adam's posterity were ever qualified like him; neither were any of them ever called to so great and glorious a work as he was. This in the general.

But, more particularly, to come to the allegory or metaphor by which his transcendent excellency is allegorically set forth; there are three things in the apple tree which bespeak the Lord Jesus a nonsuch to the elect.

First, The lowness and comeliness of the apple tree above other trees: it grows lower, and nearer the ground than other trees usually do.

The matchless lowliness and humility of Christ are hereby set forth. None could ever compare with him herein. "Take my yoke upon you, and learn of me; for I am meek and lowly," Matt. xi. 29.

This is anciently predicted of him; as appears from Zech. ix. 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass; and upon a colt, the foal of an ass," Matt. xxi.

4, 5. There are six things wherein this will appear.

First, His condescending to become his Father's inferior.

First, As a son; a relation which imports superiority and inferiority, "I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee," &c. Psal. ii. 7. "For God so loved the world, that he gave his only-begotten Son," &c. John iii. 16. "For my Father is greater than I," John xiv. 28.

Secondly, As a servant, to do his work. "I have found David, my servant; with my holy oil have I anointed him," Psal. lxxxix. 20. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," Isa. xlii. 1.

This inferiority of Christ to God is to be understood in respect of the office he voluntarily took on him for the elect's sake; not in respect of nature or essence, as appears from Zech. xiii. 7. "Awake, O sword, against my Shepherd, and against the man that is my fellow." "I and my Father are one," John x. 30. "Who being the brightness of his glory, and the express image of his person," &c. Heb. i. 3.

Thirdly, His condescending to assume the human nature. "Forasmuch as the children did partake of flesh and blood, he also himself took part of the same. For verily he took not upon him the nature of angels, but he took upon him the seed of Abraham," Heb. ii. 14, 16.

There are two things which, if considered, will put a bright lustre on this act of Christ's condescension.

1. The baseness of the matter of that body he assumed—a clod of earth, and that the worst of earth, viz. red earth: so the word Adam, in Hebrew, signifies.

2. The abject state and wretched condition into which it fell by the apostacy and rebellion of Adam, to which he knew he must become subject. Hence it is that he is styled a man of sorrows, and acquainted with grief, Isa. liii. 3, 4. “For what the law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful flesh,” &c. Rom. viii. 3.

Fourthly, In his being born of mean parents. Christ, as God, did single out and choose the womb in which his humanity was to be conceived; which was not an empress, a queen, or some lady of rich and noble extraction according to the flesh; but a mean and despicable maid, of a mean and poor family; so poor, that she was not able to compass a lamb, but must be trusting to a pair of turtle-doves for a sacrifice, Luke ii. 24. compared with Levit. xii. 8. I marvel which of all the wise men, or the professors of this age, would freely make such a choice for themselves or theirs? Christ had regard to the promise, not to riches or honours.

Fifthly, His taking on him the form of a servant, “Sacrifice and offering thou didst not desire, mine ears thou diggedst through,” Psalm xl.

6. David, personating Christ, speaks with allusion to Exodus xxi. 6. where the law for servants is set down. That ceremony of boring the servant's ear through with an awl, did prefigure Christ's perpetual servitude to his Father, until he should finish the work he had undertaken to go through with. "I have glorified thee on the earth: I have finished the work which thou gavest me to do," John xvii. 4. "And made himself of no reputation, and took upon him the form of a servant," &c. Phil. ii. 7.

Sixthly, The objects of his choice whom he loves and delights in; namely, the poor and despised ones of the world.

The design of the scriptures now quoted is not to assure us that all poor ones in this world are to be inheritors of the kingdom of heaven, or that all who are richly or nobly born after the flesh shall be damned; but the design is, that very few comparatively of the rich and noble of this world are saved.

Worldly greatness and saving grace very rarely meet together in the same person. When they do, none on earth prove more lowly-minded, and abundant in love to and zeal for God, than such. "Let the brother of low degree rejoice in that he is made high, but the rich in that he is made low," &c. James i. 9. 10.

A second thing in the apple tree which allegorically sets forth the excellency and usefulness of

Christ to the elect, is its spreading and shadowy nature. As the apple tree is of singular use and advantage to human bodies, to shelter them from storms and showers; so the Lord Jesus, spiritually fled or run to by faith, is useful and advantageous to the souls of God's elect in time of spiritual storms. Christ is set forth in scripture as the only shadow of security to the children of God in time of all their distress and tribulations. "And there shall be a tabernacle for a shadow in the day-time from the heat; and for a place of refuge, and for a covert from storms and from rain," Isa. iv. 6. "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall," Isa. xxv. 4.

The prophecies now mentioned are to be understood of and applied to Christ and the elect, and none else. Christ is a shadow to them, and to none else; and none in earth or heaven can secure them from the dreadful storms they meet with but he, and none besides him.

The doctrinal observation which naturally results from the former part of the text is, that Christ the Son of God, allegorically set forth by the apple tree, is a shadow of protection to the weakest believer, let what storms will come on him in this world. Or thus: In the most distressed and deplorable case and condition a believer

can possibly be in, in respect of sin and misery, he is for ever secured from perishing, being found under the shadow of Christ's protection.

Besides the words of the text, that in Isa. xxv. 4. is a full and convincing proof of the observation now laid down. To which many other scriptures may be added, out of both the Old Testament and the New. But, omitting many quotations, I shall proceed to a more clear and convincing demonstration of the truth of the doctrine now asserted; and that by an enumeration of the several particular storms wherewith the weak believer must look and expect to meet before he arrives at heaven; and out of all which Christ will most certainly deliver him.

There are six sharp and dreadful storms wherewith God's elect meet between the cradle and the crown in glory; from all which the shadow of Christ's mediatorship covers and secures them for ever.

First, The storm of the law's dammatory sentence, which thunders out curses and eternal death on all Adam's children, none excepted. "Now we know that what things the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God," Rom. iii. 19. "For as many as are of the works of the law, they are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the law, to do them," Gal. iii. 10.

Here is a storm which is like the avenger of blood under the law : it will never be laid till the awakened, convinced sinner, be either in hell, or sheltered under the shadow of Christ's mediatorial satisfaction, given to offended justice for the sins of God's elect. From this storm none can secure but the Lord Jesus, "If the Son, therefore, shall make you free, ye shall be free indeed," John viii. 36. "For Christ is the end of the law for righteousness to every one that believeth," Rom. x. 4. When the elect sinner flies for refuge to the shadow of Christ's mediatorial satisfaction from the terrifying sentence of the law's malediction and curse, the law sounds a retreat ; it ceaseth to pursue the sinner, or to threaten him any more with damnation.

As the avenger of blood was not to follow the manslayer into the city of refuge, so neither will the law pursue with curse and vengeance the believing sinner who hath gotten under Christ's shadow.

Secondly, The bitter agonies of a wounded conscience when the law's terror reaches the soul, and, like fire, drinks up the very spirit of a poor sinner, so that he knows not which way to go, or what to do, for ease and healing. O ! what but Christ's mediatorial shadow can shelter such a wounded soul ! It is marvellous to think what various and pitiful shifts the bewildered sinner makes to shelter himself from this storm, and to lick the wound whole which the killing terror of the law hath given the soul and conscience within : the dis-

tressed sinner lying bound in the law's prison, and ready every moment to sink into final desperation under the insupportable burden of its own guilt, according to that in Proverbs xviii. 14, "But a wounded spirit who can bear?" Of this Job seems to complain most bitterly; "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me," Job vi. 4. He is filled with perplexing thoughts what he had best do in this sad and deplorable condition. 'Do, and live,' being the principle derived from the first Adam, to the trade of working he goes; thinking and hoping, with his father Adam, to hide and cover, from the eye of God's all-seeing knowledge, his spiritual nakedness and deformity with the fig-leaves of his own performances. Somewhat he must do in order to help and save himself; but how or where to begin he finds himself at a loss. Hence those queries, "What shall we do?" Acts ii. 37; Mark x. 17; Acts xvi. 30; which plainly shews that all Adam's children, when awakened by the terrors of God's law, do seek for life, and salvation in a way of works. This is farther confirmed by Rom. x. 3. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."

One while the sinner resolves with himself he will amend his sinful course, and be, for the time to come, a better man; he will say his prayers, he

will confess and break off his sins, he will forsake his vain companions and sinful pastime; and the church, and serving God, he resolves he will frequent, and constantly attend.

He will now take on him a strict profession; a church communicant he must be, to the sacrament he goes, and from that to other duties, such as fasting, alms-deeds, and keeping up a strict watch over himself in all his ways. He is now not the same man he was before; he can, with the pharisee, boast of his negative and positive righteousness, Luke xviii. 11, 12. And now he thinks and hopes the work is done, although he was never nearer hell and eternal ruin than by these acts of morality, negative and positive, he hath brought himself. He hath been all this while but scouring and making clean and bright the outside of the cup and platter, not heeding or regarding the filth and nastiness which cleaves to the inside.

A change of state he is a stranger to; external reformation he takes to be the conversion which must fit him for heaven, though most certain it is that no reformation but what flows from an effectual change of state will evidence or prove a man to be a real convert. Such an external reformation may qualify a man for church-communion, but never for heaven; and it is to be feared that there is but very little, even of this visible reformation, in some churches who seem, at least in their own and other injudicious people's conceits, to be far purer and holier than their neighbour churches who make

not so much a noise and bluster as they themselves do.

There are some churches, so called, who, for want of charity, monopolize a pure church state to themselves, as if Christ had no true gospel church in this day beside themselves; whose preachers and rulers are of so impetuous a spirit, as drives them to the very precipice of anathematizing all but themselves; as if the doctrine of God's grace, and the form of a true gospel-church state, were to be found no where but among them. These are like violent storms and showers, which will not hold long; and indeed it is a pity they should. All I shall say farther of such is, the Lord rebuke their furious and Bedlam-like spirit; and give them to see, and in time to be convinced, how far wide they are from what they fancy they have attained to, namely, a Christ-like spirit, and a true conformity to the pattern of God's house; a thing so much boasted of and gloried in, and that without cause. The word of God assures us, up and down, that no works or duties which sinners are capable of performing, can possibly give ease or peace to that conscience which the law of God, set home by the spirit of bondage, hath wounded. Healing and peace are to be found no where but under the shadow of Christ's satisfaction; there being nothing short of what satisfies Divine Justice for the violation of the moral law, which can satisfy and quiet the conscience of a wounded sinner. "For he maketh sore, and bindeth up; he woundeth, and his hands make whole,"

Job v. 18. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest," Matt. xi. 28.

Thirdly, A third storm wherewith the elect meet is, the fiery assaults and temptations of the devil. They are called fiery from the sad and dreadful effects in the soul and conscience of the poor distressed sinner; they being to the soul what poison and fire are to the body. "Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked," Ephes. vi. 16. The darts here intended are the assaults and temptations of the devil, which are injected or cast into the soul suddenly and invisibly, as darts are cast or shot by an unseen enemy; which, when they find entrance, they immediately inflame the soul, as poisoned darts or arrows, hardened in fire, envenom or poison the body. These temptations, or satanical injections, are numberless, and of various sorts; sometimes to presumption, sometimes to desperation, sometimes to atheism, sometimes to blasphemy against the majesty of God, sometimes to one wickedness, and sometimes to another. Satan is a busy enemy, and a restless enemy; always tempting, and that all men, and to all manner of folly and sin; on which very account he is, by the Spirit of God, styled, in the Greek, *ὁ Παράγων*, the tempter; who is always busy at his trade, piercing to know what is in men, that so he might accordingly suit his baits to the disposition and temper of Adam's children, whom he

seeks to prey upon. Yea, so restless and unwearyed is he at his trade of throwing or injecting his fiery darts into the soul, that he will not lose the time of men's sleeping. Satan, in this case, is like an enemy that surprizes in the dead of the night, when persons are buried in sleep and security. And as, in nature, no alarm is so amazing and frightful as that which is given in the dead of the night; so, as experience teacheth, no temptation makes a sadder hurricane in the soul than the night sallies which he makes on the soul, when the person is buried in sleep. Now, in such storms as these, what can poor tempted souls do, were it not for the shadow of Christ's cleansing and healing virtue? Herein the brazen serpent in the wilderness did eminently type out the Lord Jesus Christ's virtue, to heal and cleanse the sting and pollution given and occasioned by the infernal serpent's stinging temptations.

No way possible for help or cure in this case but flying by faith and prayer to the shadow of Christ's healing and cleansing virtue. It is on this very account that the grace of faith is preferred above all the other parts of the christian's spiritual armour, in that it looks and flies to Christ immediately for help and cure.

No sooner hath the devil cast his affrightening dart into the soul of a true believer, but the grace of faith, like an expert and experienced soldier who whips up the grenado thrown in by the enemy, and throws it back on the enemy again, repels and

throws back the fiery poisoned dart injected by satan,

Fourthly, A fourth storm wherewith the elect soul meets, is the wrath of God feared for sin. Not that God is indeed wroth with the elect sinner as he is with the reprobate, who hath no share or part in his Son's redemption; but satan and carnal reason represent God as a wrathful enemy to the sinner, and the poor sinner fully concludes it to be so; and from hence he feels a miserable hurricane within himself, as if God were indeed his enemy, and designed to damn him for transgressing his just and righteous law. That the elect sinner, as Adam's child, is born heir of the curse, partaker of a nature as polluted and vile as hell itself can make it, and likewise obnoxious to the wrath threatened for the breach of the law, and that according to 'Do and live, sin and die,' is, and must be granted.

But that he, being elect, and chosen of God in Christ, is under the curse, and in danger of being seized by the wrath of God, is no less than blasphemy to think or say, and that for the reasons following:

- 1, Because of the compact and agreement between the Father and the Son, concerning the elect in eternity; by virtue of which agreement the elect are not only secured from the curse of God's law, by Christ, their vademony and surety, being made a curse for them, according to Isa. liii. 5. and Gal. iii. 13; but they are also secured,

in Christ their head, and covenanting representative of eternal life, according to 2 Cor. v. 21. 1 Cor. i. 30.

2, Because of the plenary and full payment, by way of purchase and redemption, which Christ, the elect's undertaker, hath made to God's justice for them. Concerning which I am not afraid to affirm, that neither the strict law of God, nor yet his justice, can demand more, by way of satisfaction for the sins of the elect, than is to be found in that one oblation which he offered to God, when he, through the Eternal Spirit, offered himself without spot to God, &c. Heb. ix. 14. Heb. x. 14.

3, Because of the declared satisfaction of God the Father with that his Son's mediatorial performance; according to Isa. liii. 11, 12. Matt. iii. 17. and John xvi. 10.

4, Because it would be a charging God the Father with injustice, to hold or say, that he looks that the same debt should be twice paid: first, by Christ his Son, whom he himself chose and anointed to this very work of redeeming his elect captives; and, secondly, by the elect themselves. Such a practice as this would be hissed at by graceless moralists; and shall man be more just than God? Job iv. 17.

5, Because it would be an everlasting stain and reflection on the name and honour of the Lord Jesus Christ; as if he had engaged in a work which he proved not able to accomplish, viz. to

redeem God's elect, and to secure them from the curse of God, in case the elect be still under that curse and wrath.

The point, then, which I conclude upon, is this: namely, That God's elect are either secured from the curse of the law, and delivered from the wrath of God; or else there must be some defect in the justice of God, or in the mediatorial satisfaction of the Son of God, the elect's surety: but there is, there can be, no defect in the justice of God; nor yet in the mediatorial satisfaction of the Son of God, the elect's surety.

Therefore, the elect of God are secured from the curse of the law, and delivered from the wrath of God. "Who shall lay any thing to the charge of God's elect? it is God that justifieth," Rom. viii. 33. "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. "Even Jesus, who hath delivered us from the wrath to come," 1 Thess. i. 10. From what hath been said it will necessarily follow, that the storm and hurricane occasioned by the fear of the wrath of God in the soul of an elect sinner, is rather from the sentence of the law not rightly understood, than from any actual execution of the curse and wrath of God upon him for sin.

Whatever thoughts or apprehensions the elect sinner hath concerning the wrath of God, which raiseth such a terrifying storm in the conscience; this is an undoubted truth, that nothing but flying to the shadow of Christ's mediatorial satisfaction

can allay that storm, and give the troubled soul inward comfort. "Then he is gracious unto him, and saith, Deliver him," &c. Job xxxiii. 24. "Who have fled for refuge to the hope set before them," &c. Heb. vi. 18.

Fifthly, A fifth storm wherewith the elect sinner will frequently meet in the world, is the scorching heat of tribulations and outward persecutions. Of this our Lord himself hath had large experience, none more; and of this he hath forewarned all his following members who are to follow him in the regeneration. "In the world ye shall have tribulation," &c. John xvi. 33. "And ye shall be hated of all men for my name's sake," &c. Matt. x. 22. "Yea, and all that will live godly in Christ Jesus shall suffer persecution," 2 Tim. iii. 12.

This was the path wherein the now triumphing martyrs followed the captain of their salvation, who was made perfect through suffering, Heb. ii. 10. These kinds of storms are very uneasy and frightful, yet they must be gone through by those who follow the Lamb to the kingdom of heaven. It is here as it is with those merchants who covet to partake of the riches in the Indies: they must expect to meet, not only with contrary winds, but with fearful storms and dreadful hurricanes too, before they can come to possess the desired riches of that country. And, of all storms, the hurricane is most frightful and dangerous; the same be-

ing occasioned by a meeting of all the four winds together, opposing each the other with all their strength. When but one of the winds blow, though it blow not only fresh but boisterously, yet, if the ship hath but sea-room enough, she will weather the point; yea, albeit the wind chop about from one point to another. But, when all the four winds blow in their full strength together, the ship knows not which way to steer her course: all she can do is, to commit herself to the mercy of the restless sea, which, like a gulph, is ready with open mouth to swallow her up. When it comes to this, the mariners' hope of escaping with their lives is at a very low ebb, if any hope at all be left them. And surely, did not the over-ruling providence of heaven watch over poor mortals in such hurricanes, the great deep must be their tomb.

As there are natural storms which attend the children of Adam, threatening the life and comforts of their body; so there are spiritual storms, which, as designed and managed by the devil, strike at and threaten the very life and comfort of the soul. As the former of these, so also the latter: they admit of degrees; some souls, as well as some bodies, they meet with, and pass through, far greater and sharper storms than others.

And, as the common care and providence of God is to be seen and acknowledged in preserving the bodies of men from perishing by the former;

so his special care and saving providence are to be seen and thankfully acknowledged in preserving the souls of the elect from perishing by the latter.

And, as the storms at sea are occasioned by the four winds, east, west, north, and south, winds; so the spiritual storms which threaten and endanger the soul they proceed from, and are occasioned by a fourfold party.

First, The devil, who, ever since his apostacy, is become an implacable and irreconcilable enemy; as to the majesty of God, so also to the souls of men: who hath on this very account the names given him, both in Hebrew and Greek, which signify and import the same thing with his nature, viz: Destroyer. So the names of Abaddon in Hebrew, and Apollyon in Greek, signify, as the learned know. Rev. ix. 11.

Secondly, The world, I mean the wicked of the world, which is not only at enmity with God, but a real hater and persecutor of all that love God, and bear his blessed image. These the devil makes use of in his service. The devil makes use of these in his service, as they are his children and servants. "Ye are of your father the devil, and the lusts of your father ye will do," John viii. 44. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now," Gal. iv. 29.

Thirdly, Corrupt nature, which is the worst enemy a man hath, and which is that which gives the devil the greatest advantage against a man's

self of any thing in the world. This corruption of nature lies in two things : first, the sad and wretched aversion of the heart to God, and all things spiritually good ; and, secondly, the devil-like propensity of the heart and soul to what is hateful to God, and really destructive to the man's own self. Were it not for this corruption of nature, the devil and his other auxiliary forces could do nothing which would prove of any avail to ruin or undo a soul. But herein lies his great advantage, that he hath within a man's self a party, or a principle, which, if the Spirit and grace of God prevent not, he can by his serpentine craft and lion-like fury stir up and draw forth to such a degree, as will cause the man to cry out, and say that his worst and most destructive enemy is within himself ; and that, were it not for that, he need not value or fear all the storms and overwhelming hurricanes which all the legions of apostate angels in hell, and all the politic and malicious persecutors in the world, could possibly devise or raise against him. Were it not for the tinder of heart-corruption, the devil would soon grow weary of throwing into the soul the poisonous sparks of his infernal temptations. "The prince of this world cometh," saith Christ, "and hath nothing in the," John xiv. 30. No immorality in practice whereof to accuse him ; neither any pollution or corruption in the assumed nature on which his temptations could possibly catch hold : and herein lay Christ's and the elect's advantage ; for, had the

tempter found the least matter in Christ on which his temptations could have fastened, the elect, for whom Christ undertook as vademony and surety, would have been over and over miserable and wretched, to endless eternity.

The fourth party who hath a hand in those storms wherewith elect sinners do meet in this life; is God himself; who, by the methods his wise providence takes with the elect, seems, to outward appearance, to design their utter ruin. This the devil frequently suggests to the soul, and this the poor bewildered sinner is easily persuaded to credit: and, when matters come to this pass, that, when the poor sinner is surrounded with perplexing trials on all hands, the billows and waves of all kind of temptations being ready even to cover his head, and swallow him up, he concludes that God himself is his enemy; it must needs be very dismal with the poor sinner in such a condition.

There are four things especially, in respect whereof the poor sinner may be said to be in a storm: in each of which the four parties above mentioned may have a hand.

1. Extreme poverty and outward straits, which is a very sore trial; and a burden so heavy, especially to those who have sometimes enjoyed plenty and fulness, that many have sunk under its weight; some hanging themselves, some drowning themselves, and others cutting their own throats; not able to bear the reproach of outward poverty.

2. Black reproach upon the name and reputa-

tion. This is a storm harder to go through than most men think till they come to be tried thereby. O, how doth the spirit that is in Adam's children lust to envy and revenge, when they meet with affronts in their good name and reputation! To be miscalled and misrepresented among men; to be accounted not fit or worthy to live among men; proud Nature cries out—'Flesh and blood cannot bear it. What! to be so and so abused! To have my good name taken away! I'll die before I will pocket or put up such an affront, such an abuse! Either arrest the person in an action of slander, or peg him to the wall!' And, in case any peaceable friend dissuade from such revengeful practices, what is the reply? 'What! unman myself! Be accounted a coward! To be laughed at by every body!' This is the language of the first Adam's nature, James iv. 1, 5. But, where the work of renovation hath passed on a sinner, his note is changed; his unman myself is turned into undog myself, undevil myself.

Let but the experience of the most mortified believer be called in to speak to the point, and it will be readily acknowledged that reproach and slanders on the name and reputation are not easily gone through. It is a sharp and a trying storm. Reproach and contempt from men, especially from inferiors, was a part of Job's trials, Job xxx. 1; and, had he not been blessed with such an extraordinary stock of patience, he could never have borne it as he did. "Reproach hath broken mine

heart," said holy David, Psal. lxxix. 20. "And others had trials of cruel mockings," &c. Heb. xi. 36.

3. To be smitten in the body with sickness and wasting distempers, when the sad symptoms of death and mortality invade languishing nature. This goes close to the very root; it being a stroke at the very being of nature, threatening its dissolution. This is a storm which will cause the face of the strongest and stoutest of Adam's children to gather paleness; and will put the sons of men into sorer frights than any of the former storms, which were so uneasy, when Death, that all-conquering king of terrors, looks the dying man full in the face. It is a difficult thing to go through the pangs and agonies of a dying hour.

4. Soul-desertion. When the clouds from above interpose between the sensible manifestations of God's love and favour and the benighted deserted soul; when the waves and billows from God are commissioned to pass over the poor soul, as if its utter ruin were designed by God; this is a storm indeed, and the hardest to be wrestled with, by the man who hath been frequently visited with the sweet and soul-ravishing embraces of God's love.

Either of these four particulars, if it be sharp on a poor man, may be compared to a sharp storm at sea, occasioned by either of the four winds; which may set a man hard to it.

But, when all four come on a man at once, then

the soul is made to understand what a spiritual hurricane means.

A man may lose his all in this world, his substance may be lost, his trade may fail, he may come to be as poor as Job; and yet, being in esteem for his goodness and honesty, he may have trust and credit among his neighbours, and so may in time recover his losses.

A man may be clouded, as to his name and credit, among men; yet having of his own wherewith to subsist in the sight and midst of his traducers and reproachers, he may make a pretty good shift to weather the point.

A man may be extremely poor, he may be blackened with reproach, he may be visited with bodily sickness; yet, having sensible communion with God, none of these single storms can overset him, because the discerned smiles of God's reconciled face supply all the other wants.

But, for the same person to be stripped of all visible substance, and to become a proverb of reproach among all sorts, as well friends as enemies; to be smitten in his health, and to feel himself under the actual arrest of death; and, at the same time, for God to seem to write bitter things against him, and to carry it towards the poor soul as if he were become the man's enemy: if there be a spiritual hurricane this side hell, this is one.

All these bitter ingredients met together in that sad hurricane which the devil was permitted to raise against Job. His substance swept all away,

and he left as empty-handed as when he came into the world! He was cast out of the kind and charitable thoughts of all, as well his friends and nearest relations as enemies and strangers! and the God of his life and comfort, too, did set himself in battle array against him! O, what a hurricane was this holy, upright-hearted man, in! It must needs be very sore and sharp, when such a mirror of patience lets fly such expressions, as to curse the very day of his own birth, Job iii. 1, 2, 3; and to wish himself to be a mere nonentity, ver. 16, with other expressions full of unbecoming reflections on that just, holy, and tremendous God, whom he loved and feared above all things! It were worth while, if those deluded and graceless perfectionists, who talk so boastingly and ignorantly of a sinless perfection; had power to consider, without prejudice, how far Job was from that sinless perfection they teach and affirm is attainable in this life: and, for proof whereof, they bring in Job for one instance; asserting, that he was perfect in their sense. Let Job's great impatience in the time of his sore and sinking trials, together with his own acknowledgment of his imperfection in sanctification, be weighed in the balance of an unbiassed and unprejudicate consideration, and then it will convincingly appear how vain, and altogether contrary to God's truth and the experience of all true believers, that silly opinion of theirs is.

• “ If I justify myself, mine own mouth shall

condemn me : if I say, I am perfect, it shall also prove me perverse. If I wash myself with snow water, and make my hands never so clean ; yet shalt thou plunge me in the ditch, and mine own cloaths shall abhor me," Job ix. 29, 30, 31. Holy David was somewhat near to Job in point of troubles and afflictions, as appears by Psal. xlii. 7. " Deep calleth unto deep at the noise of thy waterspouts : all thy waves and thy billows have gone over me." And in Psal. cxlii. 4, " I looked on my right-hand, and beheld, but there was no man that would know me : refuge failed me ; no man cared for my soul." Other instances might be here brought in, to shew what hurricanes the saints of God have gone through ; and yet it hath not been in the power of those hurricanes to over-set or overcome those servants of the living God. The higher and sharper the storms were, the closer faith did cling to its object : witness Job's fixed resolution, " Though he slay me, yet will I trust in him," Job xiii. 15. That of David, also, is to the purpose ; " Yea, though I walk through the valley of the shadow of death, yet will I fear no evil," Psal. xxiii. 4.

These, and all the most eminent saints of God recorded in scripture, whenever they felt any thing of a storm approach them, the way they took for self-preservation, was to run, by faith and prayer, to the shadow of Christ. And, as they, so every true and upright-hearted believer, when he finds himself stripped of all outward accommodations, forsaken.

of all relations and familiar friends, made an obloquy of the blackest reproach, compassed about with the shadow of death, and the face of God himself seeming to frown on the dying believer; yet in the very height of his extremity his faith will catch hold of the apple tree, and there will hold, come life, come death. Oh the excellency and power of a divine faith!

To apply what hath been discovered concerning Christ's suitableness and commodiousness to answer the necessitous condition of poor sinners from this metaphor of the apple tree, let the first use be of information. I will branch it forth into six particular branches.

Branch the First. Learn hence how sacrilegious and wicked the doctrine of popery is, which allows and teaches that there are more mediators between God and sinners besides Jesus Christ. The continual use papists make of the virgin Mary, and other saints, in their praying to God, is an evident proof hereof. They that doubt hereof, let them, for their own satisfaction, look into the Rosary, or Ladies Psalter, which is the poor besotted papist's vade mecum: the which whoever reads, comparing the same with the word of God, will soon be convinced of the idolatry of the church of Rome. The Spirit and word of God assure us, that there is but one only mediator between God and sinful men, and that the man Christ Jesus is that mediator. "For there is one God, and one mediator between God and men,

the man Christ Jesus," 1 Tim. ii. 5. "But now hath he obtained a more excellent ministry; by how much also he is the mediator of a better covenant, which was established upon better promises," Heb. viii. 6. "And to Jesus, the mediator of the new covenant," Heb. xii. 24.

To convince you of this sacrilegious and damning doctrine, I offer three things to your serious consideration.

First, The word of God no where gives that honourable title of mediator to any but the Son of God.

Secondly, No one was ever found by the wisdom of God who was capable of such an high office, and that for two reasons.

First, Because the mediator who must come in between God and sinners must be God as well as man. Now it is most certain that neither the virgin Mary, nor any other of the saints of whom papists make use as mediators, are God.

Secondly, Because none of the creatures to be redeemed were able to encounter with the death and miseries through which the mediator was to go, in making up the breach between God and the elect. Neither the virgin Mary, nor any other saint, shed their blood on the account of ransoming sinners. "I have trodden the wine-press alone, and of the people there was none with me. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my

fury it upheld me," Isa. lxxiii. 13, 5. "Is Christ divided? Was Paul crucified for you?" &c. 1 Cor. i. 13. This work of bearing sin, as a surety for sinners, was so inconceivably great, that I am very bold in affirming, that had the virgin Mary, that capital idol of the Romish synagogue, with all the other saints whom the papists join with her as coadjutors or fellow-helpers to make her mediation and intercession in heaven the more successful, joined with her in lying under the weight of the sins of God's elect, it would have sunk her, and them too, into the nethermost hell; yea, and all the angels in heaven, had they been under that load.

It never yet belonged to any to be a mediator of intercession but to him that was a mediator of redemption. These two constitutive parts of a complete mediator must never be parted: they are both in Christ, and in none other in heaven or earth, Isa. liii. 12, with the scriptures already quoted. To which I add a third reason, viz. Because neither the virgin Mary, nor any other saints or angels, were ever nominated or appointed to that high and most sacred office by God the Father. This is Christ's right, excluding all others, and that by the privilege of his birth; "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee," &c. Psal. ii. 7, 8. To this great office he was anointed and set apart by the declared and sacred oath of him who cannot lie

or change; "The Lord hath sworn, and will not repent; thou art a priest for ever, after the order of Melchizedek," Psal. cx. 4. Neither of these things can be said of the virgin Mary, or any mere creature, without horrid lying and blasphemy against the glorious and ever-blessed Trinity.

Branch the Second. Learn hence how near a-kin to popery such be, who, notwithstanding they declare against popery, lay the stress of their hope of obtaining any mercy on their own worse than threadbare performances.

Such persons sacrifice to their own drag, Hab. i. 16. Their own deep humiliations, their prayers, their fastings, their alms deeds, something of their own qualifications, must claim the honour of procuring the favour and kindness God shews them; or at least be brought in collaterally with Christ's merits, as the procuring cause of the mercy they receive. How do these kind of professors extol and advance the honour and dignity of the Lord Jesus Christ!

These, instead of running to shelter themselves under the shadow of this apple tree, namely, the righteousness and satisfaction of Christ, run to the false covering of their own qualifications, ascribing their success unto them, not to Christ. How little differing from downright papists are these? Isa. xxx. 1.

O how hard a thing is self-denial! for a man to do duty, and not to trust to it! for a Christian

to be all in Christ, and nothing in himself, in point of merit and trust, to obtain the good he wants!

These are as great strangers to the grace of the gospel, and will in the end be found as far from the kingdom of heaven as those papists from whom they separate; being no better than those foolish virgins in Matt. xxv. who, for want of the oil of grace in their hearts, were shut out of heaven. He that is a christian in truth, as he devolves the whole concerns of his life and salvation on the Lord Jesus Christ, to be secured by him alone, and in his own way; so he ascribes the praise of every blessing he receives, for soul and body, to Christ the Son of God, not excluding God the Father and the Holy Ghost. Such a soul knows it to be high sacrilege to ascribe any part of the praise of his salvation to any but God. "Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake," Psal. cxv. 1. "For my name's sake will I defer mine anger; and for my praise will I refrain for thee, that I cut thee not off," Isa. xlviii. 9. "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel! Ezek. xxxvi. 32. To which I will only add that of our Saviour: "So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do," Luke xvii. 10. In the scriptures now quoted it is most plain and com-

spicuous to any who are not either judicially or wilfully blind, that all occasion is taken away from saved sinners of ever boasting of any worth or goodness of their own in the sight of a holy God, Ephes. ii. 9.

Branch the Third. See and learn hence what little cause or reason any true believers have to be dismayed or discouraged at any difficulties which lie in their way of duty to God.

He who sits, by faith and humble dependance, under the shadow of this Almighty Redeemer and all-sufficient Saviour, needs not fear though all the world were up in arms against him: for most certain it is, the word of God and rooted experience assure me of it, that Christ will either blast and confound all the crafty policy and strength of the believer's enemies; that they shall not be able to touch him so as to spoil him; or else he will endue the believer with an heroic spirit of fortitude and heavenly courage, whereby he shall be enabled to suffer patiently and constantly for the cause of God; which is unspeakably better, and every way more eligible, to that believer who would give an evidence of his faith in, and his love to, the person and cause of his beloved Jesus; "I, even I, am he that comforteth you. Who art thou, that thou shouldest be afraid of a man that shall die; and the son of man that shall be made as the grass?" Isa. li. 12. "Fear not, for I have redeemed thee: I have called thee by thy name; thou art mine. When thou passeth through the

waters, I will be with thee ; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burnt ; neither shall the flame kindle upon thee," Isa. xliii. 2, 3.

Branch the Fourth. Learn hence the reason why the most potent and subtle adversaries of true believers are not able to prevail against them so as to ruin them. Every sound believer who sits under the shadow of Christ is built upon that rock which can neither be moved by the blast of the most raging persecutors' threats and accusations, nor yet pierced by the most poisoned arrows their envy and malice can shoot at him.

The storms may blow, and the waters of all kind of afflictions may flow at such a boisterous rate, as may cause all beholders, yea, the believer himself, to think and conclude that God is become his enemy, and that his utter overthrow is designed by God ; and yet the believer shall be safe, and come off victor and conqueror at last.

A right, sound-hearted believer, when surrounded with the billows and waves of the most amazing tribulations, may be likened to Noah's ark. Though he may be edged in with afflictions as the ark was with water, both from below and from above at the same time, yet shall he be kept from sinking, as the ark was. " Mark the perfect man, and behold the upright, for the end of that man is peace," Psal. xxxvii. 37. Of the true believer it is said, " He that toucheth you, toucheth

the apple of his [God's] eye," Zech. ii. 8. "And upon this rock will I build my church, and the gates of hell shall not prevail against it," Matt. xvi. 18.

Use the second of Exhortation. Oh! that all who hear or read this would be persuaded to acquaint themselves with this apple tree's shadow, so as to hasten under it, before those impending storms which threaten all unregenerate sinners with curse and eternal death; and those depopulating judgments of God, which threaten to lay England's pride and wickedness in the dust of contempt; break out, and sweep all the contemners of Christ and his gospel before them.

For motives hereto, consider with the greatest seriousness these six motives following.

Motive the First. All who are not found sitting under the shadow of this apple tree are open to all those amazing and destroying storms which hang over the heads of God-provoking and Christ-despising sinners.

O sinner! sinner! thou who goest to church, and who comest to the meetings of God's people, and sayest thy prayers, making a great shew in the profession of the protestant religion; what will become of thee if thou be found sitting under the shadow of thy own righteousness when the storm comes! Take this warning from a despised dispenser of God's holy word, who, through special grace, can say he would not take the glory and the riches of hypocritical England to tell thee a lie in this

greatest of concerns: neither thy running to the church, nor thy hastening to thy solemn fasts in the meetings, thy gilded prayer-book, nor thy graceless prayers, composed and made by strength of thy natural parts, and uttered with never so much zeal and melting affections, will keep thee from the dreadful storms of God's judgments when they come: nothing short of Christ's shadow will secure thee, to hide and shelter thee from the overflowing scourge when it comes, Isa. xxviii. 18.

Motive the Second. Consider how blessed and happy the true believer is, above all others, let what storm God pleaseth come, and come it as soon as God pleases, by day or night, when the believer is either asleep or awake: he is secure; the shadow of this apple tree overspreads and covers him so, as that the storms which ruin others can do him no harm. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty," Psal. xci. 1. And, as the true believer hath a shadow to protect him from the most violent storms which can possibly come on a sinful nation, so he hath an anchor-hold in heaven, which will keep him steady and faithful to Christ and his gospel, when temporary notional professors, who are strangers to regeneration work, fall away from their profession like leaves in autumn, or like untimely fruit, which comes to no perfection. These will prove themselves to be of their number who built their house on the sand; which house may stand for a while, and promise very fair in the

time of outward peace and tranquillity. While they may enjoy their religious liberty by human law, and while their profession and their outward secular interest can go hand in hand together, no man can discern between such and real converts. It is in this case as when two men walk or travel together, having a dog following them: no man, who knows neither the men nor yet the dog, can tell which of the two men is the master of the dog; but, when these two men come to part, then the dog's master is presently known from the other; the dog will most certainly follow his own master. When religion and worldly advantage, credit, honour, and freedom from the cross, come to turn the back on each other, then the temporary professor, who companied with Christ, in the visible communion of his saints, all the time of outward peace, will openly discover which of the two he served all the time of his hypocritical profession; Christ in religion, or the world.

If ever the penal laws come in fashion again in England, or the dragooning a-la-mode of France find entrance into these kingdoms, then will it appear what kind of insides England's professors have. Read with a holy trembling the scriptures following: Matt. vii. 26, 27. Matt. xiii. 21. John vi. 26. 1 Tim. v. 6.

The violence of the storm which comes by temptation may for awhile stagger a real believer; but it can never upset him, so as he should suffer shipwreck of his soul, or of that noble

grace of faith whereby he keeps hold of that rock of ages whereon he is built. Matt. vii. 25. Matt. xvi. 18. 1 Cor. x. 13., 2 Pet. ii. 9.

Motive the Third. Consider how ineffectual all other shadows and coverings will prove to poor christless mortals in the time of storm and tempest. If safety and preservation from eternal ruin be to be had under the shadow of Christ's mediatorial righteousness alone, then it will necessarily follow, that all Papists, Arminians, Socinians, Quakers, and Freewillers, are in a most desperate and damnable condition, while they continue at a distance from the covering of Christ's righteousness; and not only those heretics now mentioned, but also those foolish virgins, as above hinted, who remain unconverted in the outward visible communion of the churches of Christ.

The apostatical church of Rome, that mother of all spiritual harlots, Rev. xvii. 5; tells the world, That out of her communion there is no salvation to be expected. The Spirit of God, on the contrary, assures us, that all those who forsake her not shall be made actual partakers of her plagues when the time of her visitation comes, Rev. xviii. 4, and shall be made to drink of that cup of God's wrath which is prepared for her, and all who live and die in her communion, Rev. xvi. 19. When this comes to fall on that synagogue, it will then appear to the experience of the worshippers of that monstrous beast, whether the sweet and intoxicating wine of her fornications,

which with so much delight she and her lovers so often drank out of her golden cup, will be able to quench or allay the anguish and inconceivable pain occasioned in their souls and consciences by that cup of God's wrath which they will be made to drink off, even to the very dregs; according to that in Psalm lxxv. 8. "For in the hand of the Lord there is a cup, and the wine is red;" as red as the martyrs' blood slain by the horns and teeth of the Romish beast; "it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring them out, and drink them."

Mark this, reader! "Shall wring them out, and drink them." It shall not be arbitrary in them, or left to their choice, whether they will drink it or not: drink it they must, and shall, will they nill they; for the cup is in the hand of Omnipotency, not in the hand of the wicked.

Motive the Fourth. Consider with seriousness, and tremble to think, how suddenly the storms now impending and threatening England may break out, and fall upon the nations. Storms, all know, arise and come suddenly and unexpectedly; and by so much the more startling and uneasy are they, by how much they come unlooked for and unthought of. It was, doubtless, a great aggravation of the misery of the Israelites, to look for and expect peace and comfort, when nothing came but trouble and disappointment, Jer. viii. 15. And it will most certainly be one of the most

aggravating circumstances which will attend the fatal and dismal destruction which will befall the unbelieving, secure generation, which will be on the earth when the Son of God shall come to judgment, that it will come upon them suddenly, and unlooked for: "For when they shall say, Peace and safety; then sudden destruction shall come upon them, as travail upon a woman with child; and they shall not escape," 1 Thess. v. 3.

O reader! think and consider with thyself, as I have often done, 'And is it so, that I, even I, must die? and is it certain that my dying hour is uncertain? O my soul! what is the matter that I am so unconcerned to inquire what the true state of my soul is, not knowing but that death may seize me while I am reading this book! How suddenly may I be death's prisoner! And, in case I be snatched away from off the stage before I have got under the shadow of the apple tree, I am an undone man; my time is ended; my wit and parts, wherein I prided, will take wing; and the choice I have made in the bewitching world I lived in will convincingly prove me a fool!'

Some men, who want faith to believe the word of God, cannot believe that there are any such things as witches in the world; but, when death comes, if it find them from under the shadow of the apple tree, they will find by sad and woeful experience, that the world itself, whose vanities and painted nothings they have courted, and pre-

ferred before the apple tree, is the greatest and worst witch of all.

“As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool,” Jer. xvii. 11. “For what shall it profit a man, if he shall gain the whole world and lose his own soul?” Mark viii. 36. “Thou fool! this night thy soul shall be required of thee; and then whose shall all those things be which thou hast provided?” Luke xii. 20.

Motive the Fifth. Consider how long the patience and forbearance of God hath waited upon thee, calling on thee, and inviting thee to come under the shadow of this apple tree; and yet, perhaps, thou hast never had a serious thought about it. Thou art, it may be, twenty; it may be, thirty; perhaps forty; yea, fifty, or sixty years old; and canst not tell whether thou shall be damned or saved. Oh! wonder at God’s matchless forbearance and patience towards thee, that thou art not in hell among the damned despisers and wilful rejecters of the Son of God, of whose recovery and salvation there is now no hope or possibility! “And besides all this, betwixt us and you there is a great gulph fixed, so that they that would pass from hence to you, cannot; neither can they pass to us that would come from thence,” Luke xvi. 26.

Motive the Sixth. Let the last motive be the consideration that, for aught men and angels can tell, God may never give thee another call, in case thou slightest this: he may forbear thee not a day, not an hour, nay, not a moment longer! His sword is drawn, and his bow ready bent, to execute his vengeance upon thee, for the abuse thou hast put on all his goodness towards thee, but especially for the slight and contempt thou continuest to put upon his Son Jesus Christ, Psalm vii. 11, 12, 13. Therefore, sinner, whoever thou art, who readest or hearest the present call and caution, look narrowly to thy hits: one denial more to God's call and invitation may perhaps do thy business; and if God strikes thee, or lets fly his arrow at thee, the next word thou utterest, or thought thou thinkest, may be in hell torments; where thou shalt neither behold nor hear tidings of the apple tree, to shade or hide thy forsaken soul from the worst of storms that ever thou wert in. Oh! pity, pity thy immortal, never-dying soul, while thou art out of hell: if thou once get into that bottomless pit, no pity will ever be shewn thee, either by God, angels, or saints!

S E R M O N II.

C A N T. ii. 3.

And his fruit was sweet to my taste.

A THIRD thing in the apple tree, which allegorically sets forth the excellency of Christ, is its fruitfulness. From which I observe the following doctrine; namely, That as the shadow of Christ's protection secures the real believer from all kind of storms wherewith he meets, so the fruit of Christ is sweet, and most delightful to his taste, while he is in a militant condition this side glory.

By the fruit of Christ, in the text, is to be understood the unspeakable and soul-saving benefits which flow to all true believers from his mediatorial undertaking; and are all briefly couched in that one passage of the apostle, "Who of God is made unto us wisdom, righteousness, sanctification, and redemption," 1 Cor. i. 30.

Under this general, four things are comprehended; of each of which, notice shall be taken, and due improvement made, for the comfort and encouragement of poor tempted believers.

First, By the fruits of Christ are intended the personal graces of the Lord Jesus Christ: these

are all sweet and delightful to a real believer; and they are said to be so on a threefold account.

First, On the account of the purchase which the due and full improvement of those graces, in him, hath made for God's elect. Hence those expressions of the apostle: "Feed the church of God, which he hath purchased with his own blood," Acts xx. 28. "Which is the earnest of our inheritance, until the redemption of the purchased possession, to the praise of his glory," Ephes. i. 14.

That stock of grace put into the first Adam's hand, to be improved for himself, and us his posterity, was lost; and therefore both he, and we in him, are become mere bankrupts, incapable of ever paying to justice a ransom for our own redemption. But the stock of grace wherewith the second Adam was entrusted for God's elect, was improved to the uttermost, for the everlasting advantage of God's chosen. Hereby Christ hath purchased for the elect justification, sanctification, and all other good, spiritual and temporal.

Secondly, The personal graces of Christ are sweet and delightful to the real believer, on the account of their being both the original from which the graces of the believers receive their first rise and their after-nourishment. Christ's fulness is the fountain; the graces in believers are the streams, or springs, which flow therefrom.

Hence we have that expression of the true church of real believers, Psalm lxxxvii. 7; "All

my springs are in thee." From this Christ assures all believers of the infallible certainty of their eternal salvation. "Because I live, ye shall live also," John xiv. 19. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can you, except ye abide in me," John xv. 4.

Thirdly, The imputation of the perfection of Christ's graces to the believer, is that which renders both the believer's weak graces, and all his imperfect performances, acceptable and pleasing to God.

They who question or oppose this, will find it a hard task to shew in what other sense the scriptures following are to be taken: "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved," Ephes. i. 6. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it, with the prayers of all saints, upon the golden altar, which is before the throne," Rev. viii. 3.

The highest and most refined acts of sanctification in believers, even those acts which come nearest to that sinless perfection which it is every believer's duty to strive after, are imperfect, and therefore stand in need of the spotless sanctification of the mediator to recommend them to God. Pertinent to the purpose in hand is that of St. Augustin, 'Domine, lava lachrymas meas—O Lord, wash thou my tears of repentance.' "Unto him that

loved us, and washed us from our sins in his own blood," Rev. i. 5. "And have washed their robes, and made them white in the blood of the Lamb," Rev. vii. 14.

Secondly, By the fruit of Christ we are to understand his word. This is the meaning of the spouse in Cant. v. 16. "His mouth is most sweet; yea, he is altogether lovely."

Here the words of Christ are synecdochically intended; by which the love and grace of God to sinners elect, and chosen in Christ, is revealed in the gospel, and made sensibly manifest in the consciences of true believers by the Holy Ghost. With this accords that of the Psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

There are three things which bespeak the words of Christ sweet and delightful to a real believer.

First, The suitability of them to a believer's necessitous condition.

What is it which bespeaks the gospel of Christ to be so sweet and preferable before the law, but the suitability thereof to poor distressed sinking souls; the doctrine thereof being a system of sweet and precious promises, suited to every condition in which believers can be in this life; according to 2 Cor. i. 20; "For all the promises of God, in him are yea, and in him amen, to the glory of God by us." And 2 Pet. i. 4. "Whereby are given unto us exceeding great and precious promises, that by these ye may be made partakers of the divine na-

ture." The suitableness, then, of the words of Christ's mouth, is one thing which bespeaks them sweet and delightful to a real believer. What is, or can be, more suitable to a creature who is dying of the wounds given him by sin, than the glad tidings and discovery of a Saviour, who is both able and willing to save and reconcile him to God? "The Spirit of the Lord," saith Christ, "is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised," Luke iv. 18.

What makes bodily medicaments, or plasters, so valued and desirable, but their suitableness to the distemper or ailment of the body?

A promise of the everlasting covenant of God's grace, suited to the afflicted, tempted, and despairing condition of a poor sinner, is like physic or a plaster suited to the body. When the poor sinner inwardly feels, through the powerful influence of the Holy Ghost, the healing virtue of the promise, O how sweet and comfortable is such a promise to that soul! "I will never forget thy precepts," saith holy David, "for with them thou hast quickened me," Psal. cxix. 93. Every experienced believer can, more or less, tell how surpassing all other words the words of Christ are, and that on the account of their suitableness to the necessitous and straitened condition he has been in. Hence the commendations given, by real experienced believers,

to the word of Christ, above all other writings and sayings whatever. 'I was,' saith one experienced believer to another, 'in such and such a strait, and the Spirit of grace brought such and such a word of promise to my mind and thoughts, and thereby relieved and comforted my drooping pensive spirit.' 'And,' saith another, 'I was so and so tempted in such a place, at such a time, even to a bordering on the very verge or precipice of desperation and ruin; and, when I concluded myself past all hope of escaping, the blessed Spirit brought to my remembrance such and such a promise, which was every way suited to the tempted condition I was in; and thereby my spirit was stayed and helped.' O how blessed a privilege are those souls favoured with who can speak these things experimentally!

Secondly, The words of Christ are sweet to a real believer on the account of the seasonableness of them.

'This was one of the needful qualifications which was to be in Christ, to make him a complete high-priest; namely, to know how to time deliverance and comfort to poor fainting desponding souls. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary," &c. Isa. l. 4.

The Spirit of God, by Solomon, tells us, that "A word fitly spoken is like apples of gold in pictures of silver," Prov. xxv. 11. Here we are to understand, that a word in due time and place,

and pertinent to the purpose, as, beyond all dispute, it is amiable and ravishing to the eye to behold so orient and dazzling a sight as apples of gold, drawn to the life, in pictures of silver; so undoubtedly a word of counsel and comfort brought home to the conscience of a doubting wounded sinner, ravisheth and gladdeneth the broken heart: "As cold water to a thirsty soul, so is good news from a far country," Prov. xxv. 25. When the word, suited to a poor tempted soul's distress, is brought home in the nick of time, as we say, O how sweet is it then!

Thirdly, A third thing which bespeaks the word of Christ sweet to a real believer, is the Holy Ghost's efficiency and quickening power accompanying the same. What we say of corporeal bread, raiment, physic, drink, &c. what can they avail to comfort and nourish the body, unless the Spirit of God bless and sanctify their use to the end for which they are appointed?

The same may be truly said of the word and sacraments, &c. What can they avail for the soul's good, if the efficiency and quickening influence of the Spirit of God go not along with their use?

It is for want of this quickening virtue of the Spirit of God that so many sermons are preached, and so few sinners really converted. It is for want of this quickening efficacy of the Spirit, that so many ordinances of religion are attended and enjoyed by thousands of professors, without any sensible or visible growth in grace.

The word of God is like a well-made knife or razor: though never so keen and sharp, yet, without a living agent, it can neither cut nor shave. So the word of God; neither the law can awaken, convince, or wound, the conscience for sin; nor yet the gospel heal, or comfort a soul in distress, without the energy and quickening efficacy of the Spirit of God.

There are two sorts of people who hereby appear to be in a woful condition. First, Such as frequently hear and read the word, receive sacraments, and go the round in all external acts of religious duties, and yet without any motion of spiritual life from the Spirit of God in their souls. These are like blind horses in a mill, going round all day long, always treading in the same track, not seeing or considering where they are, or what they are doing. These keep to the form in a customary way, but heed not the inward power, which is that which renders all acts of religious worship both pleasing and acceptable to God, and which proves the soul to be in reality a living member of Christ's mystical body. Isa. xxix. 13. 2 Tim. iii. 5. Rev. iii. 17.

Secondly, There be others, under pretence of internal motion and power in the soul from the Spirit, who, to avoid the damning formality of the others now mentioned, will not only neglect, but even slight the word and ordinances, reflecting on the word as a dead letter; and the holy institutions of Christ, in his churches, as carnal, poor,

empty and beggarly elements. Some of these are Seekers, in plain English, Quakers, who are always learning, but never come to the knowledge of the truth, 2 Tim. iii. 6, 7. Others are super-ordained, who have got above all ordinary means. These, in their own conceits at least, are so near perfection, that they need not the use of outward ordinances. These are got, in outward shew and profession, above ordinances, but never yet were they acquainted with true piety.

Both these sorts are under the powerful working of an infernal spirit of delusion; which feeds their souls with chimerical whimsies and enthusiastical dreams, instead of the doctrine which is according to godliness.

These wretched extremes are to be carefully shunned and avoided, as the paths which lead to hell and eternal ruin. The sure way hereto is to keep within sight and hearing of the shepherds' tents, Cant. i. 8. Beware of false teachers, and avoid the doctrine which hath not God's word for its foundation. Isa. viii. 20.

In hearing and reading, and all other ordinances of religious worship, see that the outward form and the inward power be not separated. Those things which God hath joined together must not be put asunder, Isa. lix. 21. Matt. xix. 6.

That great man, Augustin, used to call the word of God, creating words. 'Verba divina,' saith he, 'sunt verba creativa;' and that on account of the quickening energy and power that

goes along with them. This is a truth which hath been acknowledged as well by enemies as by friends to the truth. "The officers answered, Never man spake like this man," John vii. 46. "And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?" Luke xxiv. 32.

He that brags of the word of God, and is a stranger to the power thereof in his own soul, is an hypocritical formalist. He who boasts of the power of the Spirit within, and holds not the form of sound words, indited by the inspiration of the Holy Ghost, to be a rule of faith and holy life, is a deluded enthusiast. From both these extremes the care and faithfulness of the great Shepherd will keep all who are given him by the Father.

Thirdly, The works of Christ are all sweet to the true believer.

By works, here, I intend the works of his mediatorial undertaking.

"Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works," Psal. lxxxvi. 8. Besides the works of creation and providence, which are common to the whole Trinity, there are works which are peculiar to Christ as mediator. I will reduce them to six heads.

First, His work of incarnation, or his assuming the human nature into unity with his sacred god-head. This is the mystery of all other mysteries,

and of this the temple and tabernacle of old were shadowy types. To this mystery that in Prov. viii. 31. had reference, even before Christ came in the flesh; yea, before the birth of time itself, if I may so speak, "Rejoicing in the habitable parts of his earth," &c. The then intended union between the Godhead and our flesh is in that scripture pointed out: and this is chiefly intended by John, chap. i. 14: "And the Word was made flesh, and dwelt among us," &c. And by Paul, in 1 Tim. iii. 16; "And without controversy great is the mystery of godliness; God was manifested in the flesh," &c.

There are three things especially which bespeak the incarnation of Christ to be sweet and delightful to the true believer.

1. The gracious condescension of Christ to lodge in the believer's nature. Thus to do, was a favour and privilege denied the angelic nature, which fell by apostacy; it being designed and intended only for the seed of Abraham: "For verily he took not upon him the nature of angels, but he took the seed of Abraham," Heb. ii. 16.

This is one principal reason why the devils are so implacably set against the Lord Jesus Christ, and all who bear his image; because Christ became a mediator between God and Abraham's seed, but not between God and themselves; "Let us alone;" cried those apostate spirits in the possessed; "what have we to do with thee?" Mark i. 24.

These devils knew they had no interest or pro-

priety in Christ as a Saviour. He took not their nature on him; he was never designed by God, who sent him into the world, as a Saviour for any but Abraham's seed; and this enrages them. So will all the wicked reprobates of the world swell with spite and madness against the Son of God, and all the elect whom he came to redeem. They are herein acted by the spirit of their father: "Ye are of your father the devil; and the lusts of your father ye will do," &c. John viii. 44.

2. That firm and lasting union which, by Christ's incarnation, is effected between the ever blessed God and true believers.

As by Adam's apostacy, both himself, and all his posterity in him, were ejected or cast out of God's favour and communion; which was evidently seen in Adam's ejection, or his being cast out of the earthly paradise, the type of heaven, Gen. iii. 24; so, by Christ's uniting the assumed nature of Abraham's seed to God, an unshaken and immovable foundation is laid for an everlasting union between the elect, Abraham's seed, and God.

As the union between Christ's godhead and his humanity is for ever inseparable, so the union and bond of friendship between God and believers shall never be nulled or made void, let devil, world, corrupt nature, death and hell, do what they can.

The names of the two pillars in Solomon's temple intimated, and typically shadowed forth to the faith of the believers under the Old Testament dispensation, that the spiritual temple, which

is the church of God's elect, being built and resting upon the pillar of God's omnipotency, shall never be prevailed against by the powers of darkness, 1 Kings vii. 21. To these two pillars, Jachin and Boaz, the Spirit of God in John alludes, Rev. iii. 12; "Him that overcometh I will make a pillar in the temple of my God," &c.

3. The fruit and effect of that union, viz. sweet communion and everlasting fellowship with Father, Son, and Holy Ghost. As is the union, such will be the communion: "That which we have seen and heard declare we unto you, that ye also might have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ," 1 John i. 3. "But if we walk in the light, as he is in the light, we have fellowship one with another," &c. ver. 7.

Secondly, The work of his humiliation and self-abasement.

Christ's incarnation, and his humbling himself in the assumed nature, are two distinct things. The incarnation, in the order of nature, must precede or go before his humiliation: the former was in order to the latter. To make it obvious and plain, consider the two natures of Christ, which constitute him fit for the great work of mediation between God and sinful men.

1. His Godhead. As Christ is God, he is no way capable of being humbled.

2. His humanity, the nature in which he was humbled. Reason teaches that, before he could

humble himself in the assumed nature, that nature must first be actually in being.

As touching God's assuming the human nature, it cannot properly be called or thought an act of humiliation; and that, because, as already hinted, the Godhead is not capable of being humbled. To which I add, that the Godhead's assuming the human nature is no way a humbling, but rather an advancement, and that the highest and greatest that ever was, or ever will be, granted and vouchsafed to any created being, to the human nature. This act of God, in uniting to himself the human nature, was a high act of matchless and unparalleled condescension to Abraham's seed, his elect, and chosen in Christ.

It will, then, be demanded, wherein Christ's humiliation consisted?

To which I answer in two particulars.

1. In his laying aside and not pleading the perfection of his sinless nature, and the perfect conformity of his life to the law of God. If the Lord Jesus had not stood as a surety for the elect, the curse of the law could no way have reached or taken hold of him; and the reason is, because he was never guilty of transgressing the law.

Christ was made, not born, under the law; so saith the Spirit of truth, Gal. iv. 4. It is one thing to be born under the law, and it is another thing to be made under the law.

To be born under the law, presupposes that party partaker of a sinful polluted nature, which

lays him open to the sentence and curse of the law.

To be made under the law presupposes Christ's voluntary act of subjecting himself to the law of God: not only to the preceptive commanding part of it, that he might keep the law for the elect of God, for whom he became a surety; but to the minatory and cursing part of it too, to the end he might be made a curse for them; and that by bearing, in his own body and soul, the law's curse which was due to God's elect for their breach of the law. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. ii. 7. *Αλλ' ἑαυτὸν ἐκένωσε.* 'Sed exinavit semet ipsum.' He emptied himself. The word properly signifies, He robbed, or, he utterly emptied himself; he debased, or made himself vile. And this he did himself; it was neither his Father's, nor any of his enemies act. This is to be taken in no other sense than, as was said already, his laying aside, and not pleading, his own spotless innocency; whereon if he had stood, no accusation brought in against him would have held water to cast him at the law's bar.

2. His voluntarily subjecting himself to a liableness to stand charged with all the sins of God's elect, as truly as if they had been personally committed by himself; together with the shame and curse due for them.

Christ, standing bound for the elect, could object nothing against God's just proceedings against him, seeing it was his own voluntary act to become their surety: neither God, angels, nor men, could force him to it. On this account it was that he stood speechless at the law's bar: "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so he opened not his mouth," Isai. liii. 6, 7. What was the reason of this profound silence, when not only his reputation but his liberty, and his dear life too, lay at stake? No other reason can be given by men or angels for it but this, viz. his voluntary act in striking hands with his Father, as a sponsor or surety in the behalf of the elect, in whose room, as their representative, he promised to see all their debts fully discharged; and that by a most exact keeping the law for them; and by bearing to the uttermost the shame, curse, and death, to which the law sentenced the elect for sin. The blessed Redeemer having thus laid himself under a legal tie or obligation to God his Father, when justice called him to hold up the hand at the bar, in order to his coming to a full and legal trial, he had not one word to object against the severity of the law's proceeding against him. Though he had not the least spot of sin of his own to be charged with, yet having undertaken, as a surety for the elect, their

sins, though never so many, horrid, and vile, he must take as his own; and so he did: witness his own acknowledgment at the law's bar: "For innumerable evils have compassed me about; mine iniquities have taken hold on me, so that I am not able to look up," &c. Psal. xl. 12. The numberless numbers of the elect's iniquities were by God imputed and charged to his account; and he, the immaculate spotless Lamb of God; takes them as his own; according to Isa. liii. 8; and 1 Pet. ii. 24; "Who his own self bore our sins, in his own body, on the tree," &c. They who deny a change of persons between Christ and God's elect, do but bewray their own unskilfulness in this greatest of mysteries; and, under pretence of opposing Antinomianism, sufficiently demonstrate themselves to be the worst and most pernicious Antinomians now in London. For most certain it is, and God will make such men know it sooner or later, that in the same sense wherein Christ was made a sinner at the bar of God's law, the elect of God stand justified at the throne of grace. As the Lord Jesus Christ could be no other way made, or proved, a sinner, but by God's imputing to him the iniquities of the elect, to which he himself agreed and consented; so elect sinners can no other way be partakers of a spotless justifying righteousness, but by God's imputing that of his own Son to them. As all the guilt and defilement which by sin came on God's elect was imputed to, and charged on, the Son of God; so all that mediatorial righteousness, both

active and passive, which Christ performed and fulfilled to answer the law's demand, was and is imputed to and charged on the elect, in effectual calling, for their free and full justification from all charge of sin: and he, or they, who have the face to deny this, do sufficiently prevent any others studying arguments to prove them heterodox and unsound in this fundamental doctrine of justification; wherein they who are made partakers of the anointing of the Spirit of Christ cannot but see, and stand convinced, that the whole current of sacred scriptures and of orthodox Protestant divines, both non and conformists, are full drive against them.

Fourthly, The death of Christ is sweet and delightful to the true believer. Three things there are which bespeak it so to be.

First, In that Christ's dying the accursed death to which the elect were liable was the consuming act of the execution of God's law upon him, and in him upon all the elect of God. It was Luther's observation and saying upon the Son of God's being put to death, that the two greatest potentates on earth were, on the cross, striving for victory, viz. the law of God, and the sinless Son of God.

The law falls on Christ, as the greatest of transgressors; as he stood charged with all the most horrid abominations that the eye of God's omniscieny foresaw the elect should ever fall into.

The law knows, or shews, no mercy, though

Christ be the Son of God, and the law-maker too; yet satisfaction must be given : which gives occasion here to remind the reader of the old maxim, **Law-makers must be no law-breakers.** I am certain that maxim was never yet more truly verified and made good in any case than it was in this of Christ, bearing and undergoing the penalty of his own righteous and just law. The law cries out against Christ, in whose person all the sins of God's elect did meet, 'Here's a transgressor, a sinner, the greatest that ever appeared at God's bar; and that on the account of the innumerable rebellions and transgressions of all the many millions of God's elect, which lay upon him, though he was never touched with the least stain of corruption in his assumed nature; neither was the least deviation from the rectitude of the law ever found in his practice and life; yet he is the party who is to satisfy justice for all those debts he hath taken on him to discharge. And, seeing that the principal part of the debt which he took on him to pay, viz. actual conformity to the righteous demands of the law, is undeniably found in him, and that there remains now nothing to discharge and clear off, of what he hath undertaken as a surety, but to undergo a bodily death, to answer the accessory debt whereto the elect became obnoxious by Adam's first rebellion, let him die that shameful, ignominious, and cursed death of the cross.'

Thus the law sentenced and condemned him as a malefactor, and the blackest criminal that ever

held up hand at the bar of any court of judicature, either human or divine.

The law having passed on him, he was delivered up to justice, to the end the curse of the law might be inflicted on him. His executioner, in this doleful tragedy, must be his own dear and tender Father, who loved him from everlasting, and will to endless eternity love him as he loves himself. Yet, notwithstanding, die he must, and that by having the sword of his Father's vindictive justice sheathed in his very bowels, till his very soul was poured forth like water. "Awake, O sword! against my Shepherd, and against the man that is my fellow," Zech. xiii. 7, &c. "Because he hath poured out his soul unto death," &c. Isa. liii. 12. "I am poured out like water, and all my bones are out of joint: my heart is melted like wax in the midst of my bowels," Psal. xxii. 14. "He that spared not his own Son, but delivered him up for us all," &c. Rom. viii. 32.

Here is an argument of the Father's love to elect sinners which can never be overthrown: "For God so loved the world, that he gave his only-begotten Son; that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. "In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him," 1 John iv. 9.

Here is also a clear discovery what little reason the poorest and weakest believer hath to question

or doubt of Christ's love to him or her. What! step in between thee and hell, and not love thee! To take all thy guilt and filth of sin upon himself, and for the same to be made a curse, that thou, poor undone sinner, mightest be made the righteousness of God in him, and not love thee! When the incensed justice of God was up in arms against thee, and just ready to fall on thee; for Christ, his own Son, to step in between thee and that fatal stroke, which, had it fallen on thee, would have completed thy misery, and have put thee beyond the reach of all possibility of ever being saved. I say for Christ to step in between thee and that fatal stroke, and to suffer the sword that would have killed thee to be lodged in his own bowels, was as strong and convincing an argument that he loved thee, as any that can be made use of by God himself. Never was there greater and more endearing love in one party towards another than the love wherewith God the Father, and Christ his Son, loved the elect: neither can God, angels, or men, lay down stronger and more convincing arguments to prove or confirm it so to be, than God the Father's readiness and willingness to sacrifice his own, and only Son, whom he loved equally with himself; and the Son's willingness to lay down his life; and not only so, but consenting to be made a curse for the elect. O matchless and astonishing love! Who ever knew, or heard of the like, except itself? "I am the good Shepherd; the good Shepherd giveth his life for

the sheep," John x. 11. "Greater love hath no man than this, that a man lay down his life for his friend," John xv. 13. "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." "Hereby perceive we the love of God, because he laid down his life for us," &c. 1 John iii. 16.

And, as the just and righteous law of God did not spare the sinless Son of God, when arraigned at his bar, as a surety for sinners; so neither did the Son of God flinch or shrink in the contest, till he had vanquished and overcome the condemning power of the law; leaving it and all the other enemies of his elect, nailed to the cross; having, by his death on the cross, put to death the damnable sentence of God's righteous law against God's elect; and spoiled all principalities and infernal powers of that accusing power they had by sin obtained against God's chosen; yea, having rifled hell itself, with death and the grave, those destroying and devouring enemies of mankind, so as that nothing was left in the way to obstruct or hinder the elect's safe arrival in heavenly glory; and all this by the virtue and merit of that satisfaction he gave to the justice of his Father, by obeying the law, both actively and passively, in the assumed nature. On this account it is that there remains, now, no condemnation in force against that man or woman who believes in the Son of God.

The moral law is indeed a law or rule of holy walk to all believers; and as a looking glass, to

discover to unbelievers the spots and defects which abound in their hearts and lives while in a state of nature; and to shew the elect the continual need they stand in of the blood and righteousness of Christ the mediator, till they come to the end of their race. But, to condemn or sentence any true believer in Jesus to damnation or eternal death, the moral law hath no power: "There is therefore now no condemnation to them that are in Christ Jesus," &c. Rom. viii. 1. "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. iii. 13. And can this be any other than sweet to true believers; especially to such as have lain so long in the law's prison, till the irons thereof have reached even to the very soul?

Secondly, The death of Christ is most sweet and delightful to the true believer, in that, in Christ's death, all the sins and iniquities of the believer were arraigned and put to death: so as he shall never, never be arraigned or condemned for them, either here or hereafter.

There were two things in sin by which the elect of God were held captive.

1. The guilt of sin, which lays them open to condemnation and the wrath to come. From this the active and passive obedience of Christ set them for ever free, as hath been already observed.

2. The defiling power of indwelling sin. This also is slain and put to death in the death of Christ; and by virtue hereof it is that every believer in

Jesus is made to die to sin in heart and life, through the powerful efficiency of the Holy Ghost inwardly applying to the soul of the believer the efficacy of the Mediator's death. "For what the law could not do, in that it was weak through the flesh; God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," Rom. viii. 3. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. 'Who his own self bare our sins in his own body on the tree," 1 Pet. ii. 24.

Let this caution be observed and improved by every true believer, viz. that not the being of indwelling sin, but its condemning and reigning power, are condemned and put to death in the death of Christ; so as that the indwelling sin which yet remains in a justified believer shall never either lay him open to condemnation, or keep him under its captivating power as before regeneration it did. "He will subdue our iniquities, and thou wilt cast all our sins into the depths of the sea," &c. Micah vii. 19. "For sin shall not have dominion over you; for ye are not under the law, but under grace," Rom. vi. 14. "For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John iii. 8. "He that is born of God doth not commit sin." ver. 9.

Thirdly, The death of Christ is most sweet to a true believer, in that the curse, which sin put into

bodily death, is by Christ's death taken away. 'Tis sin that brings the curse of eternal death; so witnesseth the Holy Ghost: "The sting of death is sin," &c. 1 Cor. xv. 56. This Christ, the surety of the believer, bore, that the curse in death might be turned into a blessing to all the members of Christ, viz. all who savingly believe in him.

There are some, whose names I am unwilling to mention, who tell men that bodily death is a part of the curse due to sin; and that the believer, as well as the unbeliever, must undergo and bear it as such, namely, the curse which is due to the believer for sin.

From them I do, and shall for ever, dissent; and that for the two reasons here following.

1. Because death puts an end to all the believer's sinning and sorrowing; which occasioned holy Mr. Dod's saying, 'That death was the greatest friend to a true believer's grace that is in the world: for,' saith he, 'that which praying, hearing, sacraments, &c. do but help to weaken, viz. sin in the heart and life of the believer; death, with one stroke, cuts off; and at the same time, and with the same blow, puts an end to all the believer's sorrows and afflictions.' And, if this be a curse to a believer, for my part, I do not understand what it is to be blessed.

Though death in itself, be a curse to the first Adam and his children, as it is the wages of sin, Rom. vi. 23; yet, to them who are in Christ, that curse is turned into a blessing: so saith the

Holy Ghost, whose testimony goes beyond all other testimonies in matters of faith. See Rev. xiv. 13. "And I heard a voice from heaven, saying, Write, Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." And of such it is also said, "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." Rev. xxi. 4.

2. Because death not only perfects the grace of a true believer, but it is also an inlet to the kingdom of glory. On these two accounts it is, I doubt not, that the day of death is preferable before the day of one's birth: "A good name is better than precious ointment, and the day of death than the day of one's birth," Eccles. vii. 1. On the same accounts, I do not question, Paul did prefer to die rather than to continue in the body; as he himself tells us: "For to me to live is Christ, and to die is gain," Phil. i. 21. Herewith also concurs 1 Cor. iii. 22; "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." In this enumeration of particulars of second causes, wherein the members of Christ are said to be interested, I understand the same thing to be intended which is held forth in that general assertion, "And we know

that all things work together for good to them that love God; to them who are the called according to his purpose," Rom. viii. 28. And is not this a sweet fruit to a believer's spiritual taste?

Fourthly, The powerful and glorious resurrection of the Lord Jesus from the dead, is most sweet and delightful to the true believer.

That Christ was raised up from death, is beyond controversy. "Whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden of it," Acts ii. 24. "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts xvii. 31. "And declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead," Rom. i. 4.

This resurrection of Christ from the dead can be no other than sweet to all true believers, and that on a threefold account.

1. As it is God the Father's actual discharge to Christ, the public head and representative of God's elect; and to them, in him, from that sin of theirs which he, as their surety, stood charged with; and from the whole of that debt which he undertook to pay for them.

As Christ's active and passive obedience was the full payment of believers' debts to God, so God's raising him from death was God's actual discharge

to his Son, and, in him, to all elect believers; to assure them that the debt which Christ his Son undertook to pay for them is now fully paid and satisfied: witness his actual release and discharge from the prison of the grave, where Christ, as undertaker and surety for God's elect, was detained until the justice of his Father said, 'It is enough: I am now satisfied to the full; every iota and tittle of the law is by him perfectly obeyed, both actively and passively. I have no more to lay to his, or the elect's charge, for whom he became a surety. Discharge him; let him be set at liberty.' As Christ the Son proved faithful to the Father in performing to the utmost what he had undertaken for securing the Father's glory, and the salvation of the elect committed and given in charge to him by the Father; so God the Father proves just and righteous to Christ in giving him, under the hand of his unerring Spirit of truth, a full release and general discharge, not only for himself, but for his redeemed ones also. Of this Christ had not the least doubt when he struck hands with his Father: he knew his Father to be the God of truth, who could not lie or deal unjustly with any; much less with his own, only Son, who, he could not but know, would stick at nothing, though it were to empty himself, and to become nothing; and, which was worse, to be made a curse, to finish the work his Father had given him to do: "For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I

know that I shall not be ashamed. He is near that justifieth me: who will contend with me? Let us stand together: who is mine adversary? let him come near to me," Isaiah l. 7, 8.

What was of old predicted by this evangelical prophet concerning God the Father's justifying his Son, upon his finishing the work he had undertaken to go through, is now declared, and made known by the gospel to be actually accomplished and made good, according to those, and other the like, predictions of him. "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," John xvii. 4, 5. "All power is given unto me, in heaven and in earth," Matt. xxviii. 18. "Him hath God exalted with his right-hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins," Acts v. 31. "And, without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit," &c. 1 Tim. iii. 16.

Let the believer, who either hears or reads this, concerning Christ's being raised from the dead, but seriously weigh and consider, of how great concern this act of God's releasing Christ is to secure and strengthen the foundation of the believer's comfort and assurance, and he will find that, the oftener he chews this cud by serious meditation, accompanied with fervent prayer to the throne of grace, the sweeter this fruit will be to his taste.

How comes it to pass, that some poor tempted believers do often hear and read of God's having raised Christ his Son from the dead, and yet they hear and read it as if they themselves were no way concerned in it? It is as a dry chip to them; they taste no sweetness in it. The reason thereof is, they do not consider, neither can they believe, that God, in raising his Son from the dead, hath actually declared from heaven, that he is now actually reconciled to, and at an everlasting peace with, all believers; with the poorest and weakest, as well as with the strongest believer. And, therefore, the sure and only way for a poor, weak, tempted believer, to relish and taste the sweetness of this fruit, is to act faith on the resurrection of Christ, appropriating the virtue and merit thereof unto himself thus: 'And hath God indeed raised up his Son Jesus Christ from the dead? and that, as he was the surety and representative of all the elect, it was God's design, in raising him, to give a public testimony to that satisfaction which he himself received at the hands of Christ in behalf of God's elect: why, then, most certain it is, none but liars against God can deny it, that no sins of God's elect remain unsatisfied for; which had they not been, the just and righteous God would never have suffered their surety to have so much as peeped out of his prison, the grave, in which he, that ever-blessed One, lay confined, until God's time of discharging him, according to promise, was come.

What reason, then, canst thou shew, O my

drooping, desponding soul! why thou shouldest fear an arrest from God for those sins for which Christ, thy surety, was already arrested and committed; and from which also he was actually acquitted and legally discharged by that great God against whom thy sins were committed, whereof his glorious and powerful resurrection from the dead is a full and convincing proof? See and consider how the Holy Ghost argues in the behalf of God's elect: "Who shall lay any thing to the charge of God's elect? It is God that justifieth! Who is he that condemneth? It is Christ that died; yea, rather, that is risen again; who is even at the right-hand of God; who also maketh intercession for us." Rom. viii. 33, 34.

The interrogation or question here put implies a strong negation; and the plain English or meaning of it is, that in vain is it for an enemy of God's elect to bring before God any bill of indictment or accusation for sin against any of God's elect. The argument whereby this is enforced is twofold.

1. God's own act, already past. "It is God that justifieth;" he against whom sin hath been committed, and who alone hath the right and power to forgive it: he hath, on full satisfaction given to his justice by the surety of his elect, pardoned the sins of all the elect, who are now virtually pardoned and justified, in that justification passed on Christ, their public head and representative.

2. The death, resurrection from the dead, and intercession of Christ, the elect's surety.

1. His death: this was the consummating act whereby he completed the payment of our debt, for which he became bound to God for the elect.

2. His resurrection from the dead; which is God's discharge from that obligation he lay under, as the surety of the elect.

3. His work of intercession at God's right-hand; to which place and office he would never have been admitted, had not the passage thereto been cleared up and prepared by the satisfaction given. There can, then, be no reason shewn, why, or wherefore, the weakest believer should fear being damned or sent to hell for his sins, seeing his Redeemer and Surety is raised from the grave; and is actually ascended from the lower parts of God's earth, to sit at his right-hand, in the highest heavens; to enter on the glorious work of interceding with God his Father for him, a poor, shattered, tempted soul.

Objection. But my sins are so many and great, and my faith so very, very weak, that I am often assailed with fearful doubtings and questionings whether I be one of those elect in whose behalf Christ received that full and actual discharge from God the Father.

To this I answer in the particulars following.

1. Suppose thy sins do, for quantity and quality, not only equalize, but outdo, the crying abo-

minations of any now in glory ; nay, not only so, but, I will add, the abominations of any, nay, all the reprobates in hell, except the unpardonable sin, which many in that place have committed : I say, suppose thy sins were as many and as great as the sins of those now mentioned ; yet, if thou seriously consider the inconceivable worth, and the infinitely incomprehensible value, of the price paid to God's offended justice for the sins of the elect, there will appear no real or solid ground to fear the greatness of thy sins. In case the numberless numbers of the elect's sins were thy own sins personally, and that there were a thousand millions of elect sinners more than there be stars in the firmament, yet the shoulders of that Almighty Saviour, who became surety for God's elect, would bear them all, and that without any danger of sinking under their weight. Remember that place, " Wherefore, he is able also to save them to the uttermost that come unto God by him," &c. Heb. vii. 25. To which let me, for thy comfort and future encouragement in believing, add the mercy of Jehovah, which, with the merit of Christ's satisfaction for sin, is every way so infinite and incomprehensible, that it swallows up and outdoeth all the power that can be in sin to damn or ruin any elect sinner for whom Christ, the Son of God, died and rose again. All the breaches of God's law are the acts or omissions of finite creatures ; but the mercy of God in pardoning sinners, and the merit of Christ's obedience and sacrifice to deserve and obtain their

pardon; these are the mercy and the merits of an infinite God; and as soon might a little wren or sparrow dive into the deepest part of the sea, and ascend up again to give an account of its depth, as any created being can be capable of sounding or fathoming the uninvestigable and bottomless depth of God the Father's pardoning mercy, and of Christ the Son's merit to purchase the elect's pardon.

2. And what though thy faith be so weak, so very, very weak, as thou complainest it is; this need not hinder thy comfort in feeding on this best and sweetest of fruits: for thy faith, though it be never so weak, proves itself to be a divine faith, by its operation in thee.

1. In that it empties thy heart of all conceited righteousness of thine own, whereby Satan and corrupt nature would have thee to look for life and salvation.

2. In that it carries thee out to rest under the shadow of Christ's mediatorial satisfaction, hoping and expecting life and salvation by his merits alone. Though all men's stomachs be not equally sharp, at table, yet he that hath the least stomach might eat to as great satisfaction and content as he who eats most. Let thy faith be never so weak, thou wilt find, by experience, that the oftener thou dost taste of this fruit of Christ's death and resurrection, with application thereof to thyself, crying out believingly, 'My dear Lord Jesus Christ, who died to discharge the debt of my sins,

and who rose again for my justification !' the sweeter and the more delightful will it be ; and not only so, but thy poor weak faith will by this means gather strength day by day.

3. And, as touching those fearful doubtings and questionings, whether thou in particular be one of those elect for whom Christ died and rose again, I need say no more than to assure thee that this hath been the case of the most eminent saints now triumphing in glory, when in a militant state, as thou now art. That soul that was never troubled with doubtings and questionings about his state, was never yet blessed with a right saving faith. Not that these doubtings are of the essence of true faith, or as if thou wert not bound to be humbled for them before God, and obliged to strive against them ; but an argument they are that thou art acted by a twofold principle, and that the devil is now discovered to be thine enemy : both which effectually prove thee to be one of those elect for whom Christ both died and rose again.

Fifthly, The resurrection of Christ is sweet to a true believer, as the same is a sure and certain pledge of his own, and all other believers, being raised, not only from a state of mortality, but also from a state of imperfection. The resurrection of Christ, the believer's surety, is the ground and foundation of a believer's both rising more and more to newness of life, and of his being raised again out of the dust of death, to partake of the

glory of the last resurrection. Rom. vi. 4, 5, 6. 1 Cor. xv. 49, 54. Phil. iii. 21. John vi. 40.

The resurrection of Christ is sweet to the believer, as it is an invincible argument to prove, that Christ, his surety, having once died, and by his glorious resurrection overcome death, he is never more to die. So witnesseth the Holy Ghost: "Knowing that Christ being raised up from the dead, dieth no more; death hath no more dominion over him," Rom. vi. 9. "I am he that liveth, and was dead; and behold I am alive for evermore," &c. Rev. i. 18.

The ground hereof is the infinite satisfaction given to his Father's justice for the sins of the elect, by that one death which he underwent. If it were possible for Christ to die a thousand times over and over, his dying so many deaths could not be more satisfactory to the justice of God, for the sins of the elect, than was that one most shameful, bitter, and cursed death of the cross, which he suffered and underwent once for all: "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God," Rom. vi. 10.

God the Father hath now no more sin to charge on him than what he stood charged with on the cross when he said, on his giving up the ghost, "It is finished," John xix. 30. "For by one offering he hath perfected for ever them that are sanctified," Heb. x. 14.

It is not, in this case, as it hath been with but too many of Adam's children, and is in this very

day, who have been forced to pay, over and over, the self-same debt. Such is the baseness and knavery of the oppressors of the age we live in.

God, the Father of Christ, is not such a creditor: he is a just and a righteous God; and, being so, there is no ground to fear that ever he will twit in the teeth, either Christ his Son, the elect's surety, or any poor believer, with those sins which Christ once satisfied for.

This fruit is passing sweet to that soul who frequently feeds on it.

Sixthly, The glorious ascension of Christ from earth to heaven is most sweet to the true believer; and it is so on a twofold account.

1. As it proves the complete conquest and victory of Christ, the believer's head and surety, over all the enemies of God's elect; of whom it was spoken, by way of prediction, "Thou hast ascended on high; thou hast led captivity captive," &c. Psal. lxxviii. 18. These things are prophetically spoken of Christ by way of allusion or comparison; and which are by the apostle Paul applied to Christ's glorious ascension, Ephes. iv. 8. The metaphor is taken from earthly kings and mighty potentates, who, when they had got the victory over their enemies, used to bind to their chariot-wheels the chief of the enemies, dragging them along in triumph. Thus did the Lord Jesus, the surety of God's elect, when he ascended to heaven, lead devil, sin, curse of the law, world, death, grave, and hell, captive; so that they can never

more enslave or insult over any of God's elect. This is intended by Christ in John xvi. 33; "In me ye shall have peace; in the world ye shall have tribulation; but, be of good cheer, I have overcome the world." And the same is intended by Paul in Col. ii. 15; "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." This also is intended in Rev. i. 18; "I am he that liveth, and was dead, and behold I live for evermore, and have the keys of hell and of death." The term, keys, denotes the universal power which Christ, by dying, atchieved over all the enemies of his redeemed ones.

Christ's ascension from earth to heaven is every true believer's triumph over all the powers of darkness of this world. So witnesseth the spirit of God: "Nay, in all these things we are more than conquerors through him that loved us," Rom. viii. 37.

2. Christ's ascension to heaven is sweet to the true believer, on the account of the personal appearance he makes there for all the members of his mystical body.

That Christ is entered into heaven as the Προδρομος or forerunner of his members, is expressly set down and affirmed for the comfort and encouragement of all true believers: "Whither the forerunner is for us entered, even Jesus, made an High-priest for ever, after the order of Melchizedec," Heb. vi. 20. "For Christ is not entered into the holy places

made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us," Heb. ix. 24. And there are three ends for which he so appears.

1. That he may represent his members spotless and blameless, in the virtue and merit of that obedience which he himself, as their representative, performed on earth, to answer the demand of the law.

It is on the account hereof that the spouse of Christ, viz. the church of true believers, is by Christ himself styled and accounted all fair and spotless: "Thou art all fair, my love; there is no spot in thee," Cant. iv. 7. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish," Ephes. v. 27. "And ye are complete in him," &c. Coloss. ii. 10.

2. That he might enter on the possession of the purchased inheritance, which he himself purchased for his members. "Ought not Christ to have suffered these things, and to enter into his glory?" Luke xxiv. 26. "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also," John xiv. 3. The believer's life and crown are in the hands and keeping of Christ, to be secured for them till they arrive at heaven, where he is: "Which is the earnest of our inheritance, until the redemption of the purchased possession,

unto the praise of his glory," Ephes. i. 14. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus," Ephes. ii. 6. This is a mercy, and an inestimable privilege given by God to the elect, that the life of their souls, and all the glory and blessedness whereto God elected them in Christ his Son, are deposited by God the Father in the hands of Christ; who will never fail or betray them: on which account it is that the condition of the poorest and weakest believer living, is in a better and infinitely safer state than the first Adam and his posterity were in before the fall. The reason whereof is this: the life and salvation of the first Adam and his children depended on the obedience of a mutable agent, who might, and did fall and come short in fulfilling the condition of that covenant of works under which they acted for life. But the life and salvation of the elect are now secured in Christ, God-Man, who can as soon cease to be what he is, as he can forget, or neglect, or suffer the poorest and weakest of those committed to him by the Father to perish. And is not this a most sweet fruit? "And I give unto them eternal life, and they shall never perish," &c. John x. 28. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day," John vi. 39.

3. That he might enter on the great and neces-

sary work of intercession. Which leads to the seventh particular comprehended in the general term, works.

Seventhly, The intercession of Christ is most sweet to the true believer. There are six things in it which make it so.

1. The propriety the believer hath in it; yea, even the meanest and weakest believer hath as real a propriety therein as the strongest. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again; who is even at the right-hand of God, who also maketh intercession for us," Rom. viii. 34. "My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous," 1 John ii. 1.

2. Whatever Christ prays for, he most certainly obtains. Of this he had experience when on the earth, before he had actually discharged the debt which he took on him for the elect: "And Jesus lift up his eyes and said, Father, I thank thee that thou hast heard me; and I knew that thou hearest me always," John xi. 41, 42. "Who in the days of his flesh, when he had offered up prayers and supplications, with strong cryings and tears, unto him that was able to save him from death, and was heard in that he feared," Heb. v. 7. But now, seeing all righteousness is by him fulfilled, according to what he undertook; and he, in the merit thereof, not only ascended from earth to heaven, but even sat at the Father's right hand; what is it that the Father can deny him; especially, when

what he prays for is before in the heart and promise of God his Father to grant him, and that in a way of recompence, for the faithful discharge of the trust reposed in him by his Father? Psal. ii. viii. Isa. liii. 12.

There are some poor trembling believers who, when they need such or such a mercy, and know not what they shall do without it, dare not beg the mercy they want: the mercy is so great, and they themselves so every way unworthy, they think it great presumption to seek or pray for it. Let such turn their eye off from staring and poring on their own unworthiness, keeping it fixed on the incomprehensible merit and worthiness of the Lord Jesus Christ; and then let them keep back from God's throne of grace, and give way to discouragement, if they can. It is Christ's worthiness, not the believer's qualifications, that prevails with God.

Oh! poor distressed, fainting soul, who art even swallowed up of that gulf of sinfulness, distraction, deadness, and heart-hardness, whereof thou complainest; consider and remember, for thine encouragement, that when thou findest thyself unable to pray, there is one at God's right-hand praying for thee, whom God the Father knows not how to deny or throw off; so prevalent with him is that efficacious intercession of his own Son, who was consecrated thy high-priest by God's own sacred oath: "The Lord hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek," Psalm cx. 4. And

having such an high undertaker for thee with God, for my part, I cannot conceive what should discourage, or drive thee back from wrestling with God, till, Jacob-like, thou overcome him. This is the use that God himself would have the weakest believer make of that great High-priest: "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in the time of need," Heb. iv. 16.

3. There is, there can be, no case or condition so desperate or wretched, in respect either of sin or of affliction, out of which Christ, by his intercession, cannot rescue and save the tempted, fallen, and deserted believer: "Let Israel hope in the Lord, for with the Lord there is mercy, and with him there is plenteous redemption; and he shall redeem Israel from all his iniquities," Psal. cxxx. 7, 8. "The Lord preserveth the simple: I was brought low, and he helped me," Psal. cxvi. 6. "The Lord knoweth how to deliver the godly out of temptation," &c. 2 Pet. ii. 9. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able to bear," 1 Cor. x. 13. To which I will only add, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25. And can any fruit be sweeter than this to a poor distressed, tempted, and despairing soul?

4. By the intercession of Christ the peace and

reconciliation procured by his meritorious sacrifice is kept up and continued for ever : “ For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulders,” &c. Isa. ix. 6.

The keeping up and continuing the peace between God and the elect is as necessary as the first procurement of it. As by the meritorious virtue of his sacrifice he hath procured peace with God for the elect ; so, by the renewing efficacy of his Spirit in the souls of believers, and his prevailing intercession in heaven for them, he continues and keeps up that peace. Psal. xxxvii. 23, 24. Jer. xxxii. 40. Rev. viii. 3, 4.

5. The intercession of Christ in heaven is the cause of application of all the good, spiritual and bodily, which believers receive at the hands of God. As the procurement of all good for the elect depends on Christ's sacrifice, so the actual application thereof to them depends on his intercession : “ And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask any thing in my name, I will do it.” John xiv. 13, 14.

6. In the sixth place, to add no more, The intercession of Christ with his Father, in behalf of the elect, is not a matter of precarious entreaty, but of justice and equity ; wherein he cannot be put off. He intercedes for no favour or mercy but what he first paid a price for on the behalf of his elect ; and therefore it must not be thought a matter of mere entreaty, but of equity and justice,

for God to grant to believers what they ask in Christ's name.

To what hath been observed concerning those six several sorts of works which are peculiar to Christ as mediator between God and sinners, I will add one more; and it is his providential work of gubernation, or ruling the world; and that, as all the rest of his works, is most sweet to the true believer.

That the government of the world is, in a way of recompence, committed by the Father to Christ, is plain by his own declaration thereof to his apostles: "All power is given to me, in heaven and in earth, &c." Matt. xxviii. 18. The same witnesseth Paul: "And hath put all things under his feet, and gave him to be head over all things to the church," Ephes. i. 22. The same apostle to the Philippians saith, "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, both of things in heaven, and things on the earth, and things under the earth," Phil. ii. 9, 10.

That the works of Providence are also sweet to the true believer, seven things will make it appear.

First, God's King, who rules the providential kingdom here on earth, is also the believer's King.

That Christ is God the Father's King, is plain and evident from the scriptures above mentioned.

To which may be added, "Yet have I set my King upon my holy hill of Zion." Psal. ii. 6.

From these scriptures it is plain that God hath committed the government of all things in his providential kingdom to Christ his Son, to be improved for the good and advantage of God's elect. The prospect which Balaam had hereof put him on declaring the victoriousness and felicity of the people of God above all other people on earth: "The Lord is God," saith he of Israel, "is with him, and the shout of a King is among them." Numb. xxiii. 21.

That Christ is the believer's King, is evident from the scriptures following. "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us," Isa. xxxiii. 22. "And they sang the song of Moses the servant of God, and of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. xv. 3.

Of kings, it is said, '*Regum est parcere subjectis, et debellare superbos*—It is the part or property of kings to deal gently with those who submit readily to their rightful authority; but to subdue and vanquish their enemies, who submit not to the yoke of duty.'

This property of a king will be found to be in God's and the believer's King above all the crowned heads that ever breathed on earth: for, as Christ is God the Father's King, to sway the sceptre of his

pardoning mercy and gospel grace in the hearts and lives of the elect, who in effectual calling are made his willing subjects; he will, by his almighty power, defend and save them from all adverse powers which seek to spoil and ruin them. He will not only defend and protect them from all enemies and dangers, but he will carry it gently and tenderly towards them under all their weaknesses and infirmities. But towards the wicked, who refuse and reject his yoke, he will vanquish and subdue them; not by the sceptre of his special grace, as he deals with God's elect; but with that iron rod, which the Father hath put into his hand for this very end, he will break them to pieces, Psalm ii. 9. "But those mine enemies, which would not that I should reign over them, bring them hither, and slay them before me," Luke xix. 27.

This is undoubtedly a high privilege and mercy, wherewith God's chosen are eternally blessed above the rest of the race of Adam, to be under the commanding power and everlasting successful conduct of such a king. The damned in hell would give ten thousand worlds, if they had them at command, to be under the conduct of this king: but, for their opposing and despising this precious and sweet Redeemer, they are judicially given up to the tyranny of such a king as knows no mercy; who, instead of saving, will continue to torment and destroy. Rev. ix. 11.

This Lord Jesus, he, and he alone, excluding

all others, is the head and king over the church of God's elect. None else will claim such a privilege but the man of sin, and such as are akin to his antichristian hierarchy. Christ is to the church of the living God a head of saving influence, as well as a head of commanding and protecting power; which none in heaven or earth can pretend to without horrid blasphemy.

Were this very point but rightly understood, and by faith applied as it should, it would make the weakest believer in England as bold as a lion in the ways of his holy profession; but, for want of this, even ministers themselves shamefully cowardize, when Christ's enemies appear rampant.

Secondly, There is not that creature in this providential kingdom which is not subjected to the power of Christ: "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all," Psalm ciii. 19. "All power is given unto me in heaven and in earth," Matt. xxviii. 18. "Thou hast put all things in subjection under his feet," Heb. ii. 8. "I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death," Rev. i. 18.

Thirdly, Not only the creatures, but even all their natural influences and motions, are subjected to the power of Christ; yea, the craft and subtlety of all the church's enemies are subjected to him. No fire can burn, no water can drown, no thieves can rob, no persecutor can hurt, without Christ.

It is a sure and an infallible rule in divinity,

that as no second cause can of itself do good to a man, so neither can it do him harm. Were this one rule but rightly understood, and practically improved, it would free the minds and spirits of true believers from many foolish and panic fears which frequently invade them, to not only a lessening, but also to a keeping out, that comfort to which, as believers, they have a right, and which they may ordinarily enjoy, were it not for their wretched neglectiveness herein. When at any time, or in any case, I meet with a disappointment and abuse, a loss or a cross, from any creature whatever, I cease to complain or murmur in God's presence: that which strikes me into a profound silence is, the consideration and belief that such and such accidents could not fall out without the providence of God. 'The hand of God,' think I, 'is in this rebuking providence. My soul, lay thine hand upon thy mouth, and cease quarrelling with second causes; lest, by going too far that way, thou rob the Almighty of the attribute of his sovereignty, and give it to second causes, as if they could do any thing without him.'

On the other hand, when my meat comforts and relieves fainting nature; when the bed and sleep refresh the weary body; 'Oh!' think I, 'how good is God! without whom my meat, my bed, my sleep, &c. would do me no good.'

When at any time I am in great straits, (as often God knows I am,) when this or that instrument

steps in to my succour, my faith, though weak, is as busy as a bee, calling on me to take notice of the hand of Providence in the present mercy. If I, and other believers, did this more and oftener than we do, it would be better with us, in point of comfort, than it is. But we live more by sense than we do by faith; and that is the reason why we are such strangers to solid comfort in our own spirits.

Fourthly, There is not the most contingent accident which falls out in the world, but the providence of the Lord Jesus orders the same, whether it be for chastening or comforting poor mortals. "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam. iii. 37. "Shall there be evil in the city, and the Lord hath not done it?" Amos iii. 6.

What but the consideration and belief of this struck holy David dumb before God when under the afflicting rod of God? "I was dumb, I opened not my mouth, because thou didst it," Psalm xxxix. 9. As hath been already observed, there is neither good nor evil that can fall out without Christ. Neither doth it from hence follow, that those creatures which are active in the business of sin are therefore excusable; and that, because they act from a bad principle, and to an end vastly differing from what Christ designs in permitting it; or, that the praise and thanks which are due to God's instruments, in serving us, should not be given them in due time and place. Nei-

ther will it hence follow, that a believer is to stand stock still, like a sheep, to be robbed or murdered, if he sees himself any way capable of making a lawful defence. The reason is, because self-defence is a natural principle; and that man or nation that would not stand up to resist an enemy who seeks their utter ruin, would not only herein fall short of the very brutes, but they would be accessary to their own murder, which is the worst sort of murder. In this case the true believer is to look on the doctrine of non-resistance as a doctrine which smells rank of Rome, and which was contrived and brought into these kingdoms by the Romish emissaries, on purpose to manacle Englishmen; that by that means, under colour and pretence of religious obedience to authority, England might become incapable of preserving itself from the ruin designed against it by Rome and France.

The Protestants in England, and in all the other nations about us, have cause to adore and praise the providence of Christ, for the entrance which it gave to the Jesuits into Magdalen College, and it's permitting the bishops to be sent to the Tower: for, had not these two things providentially fallen out, when and as they did, passive obedience and non-resistance had ruined the kingdom before this time. But, glory to God on high, who hath pitched on one to rule and govern his providential kingdom here on earth, whose all-seeing eye penetrates into all the dark and secret counsels of his people's enemies; and who knows

(exactissimè) most exactly when to time his people's deliverance. May this wonderful work of Providence never be forgotten in England!

How much of the Jesuits' infernal craft and policy there is in the principles of the people called Quakers to forward England's overthrow, it would be worth while for all true Protestants and true Englishmen, who love their country and the Protestant religion, to consider.

Fifthly, That the most dismal dispensations which fall out in the world shall be all managed by the providence of Christ for the good and advantage of true believers; yea, even sin itself, with the most sharp and bitter afflictions which spring from that bitter root, shall most certainly work for the good and advantage of Christ's true members; according to that in Rom. viii. 28. "And we know that all things work together for good to them that love God, &c."

This assertion, that sin itself works for good to believers, hath not only startled, but stirred up some to make a great noise in the kingdom, and that in pretence of opposing and beating down Antinomianism, to withstand and decry this as a dangerous doctrine, and that which encourageth men to commit and continue in the practice of sin.

They who are of this spirit and principle will find, sooner or later, how wide they are of the truth; and how injurious they are, not only to the doctrine which is according to godliness, but to

the peace and comfort of Christ's members, who are able, both from the word of God and their sanctified experience, to contradict this their contradicting God's truth. Concerning which I will only say two things in this place, reserving the vindication of this doctrine to a more seasonable opportunity.

1. I do affirm, in the fear of the great God, that none on earth do more hate and loath sin than those persons who find in their experience that God hath done them unspeakable good by their sins. And herein I shall, I doubt not, be seconded by the suffrage, not only of all orthodox divines, but of all serious and experienced christians.

2. I do affirm, that it no more follows from hence that a true believer will or can take encouragement to commit or continue in the practice of sin, than it follows that he will or can venture to drink down deadly poison, because he is told that an able and skilful physician is, by his art and skill, able to extract from the rankest poison an antidote to expel poison; or that a believer should be willing to throw himself from the top of a house, which he cannot but expect will issue in breaking his bones, because he knows that such or such a bone-setter is skilful at setting bones.

England is come to a sad pass, when the people are grown so wise in their own conceits, that they think themselves able to instruct and teach their teachers. The sense thereof endangers the most faithful and lively reprovers for God in this formal

and sleepy age; being struck dumb, not well knowing either what to preach, or how to speak, to their auditory, without snuffing and offending them.

If we press people to the necessary duties of practical holiness, then we are accounted legal preachers; men who preach up Moses, and who are for being justified by works.

If we preach up justification by the alone righteousness of the Son of God, freely imputed by God's act of free and sovereign grace, without any thing of the sinner's own qualifications joined, as con-causes, therewith; then we are accounted Antinomians, we preach free grace, free grace: and who sees not, who has his eyes open, this to be a sad prognostic of God's approaching judgment on the land?

God sometimes causeth the tongue of his faithful reprovers to cleave to the roof of their mouth, that they shall not be able to reprove or warn a rebellious people who are to be plagued with the scourge of God's judgments; as in the case of the prophet Ezekiel: "And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house," Ezek. iii. 26.

The like instance we have recorded in the prophet Amos: "They hate him that reproveth in the gate, and they abhor him that speaketh uprightly." Here was the sin of that day: they would not bear or endure to be touched by God's reprovers;

and God takes such a way and method with them, as to cause them to see and read their sin in the punishment which was to come upon them; namely, that when they stood most in need of a faithful monitor or reprove, even then, when the rod of God was heavy upon them, they should not have him. Read and compare Amos v. 10, 13. With this agrees that of Paul to Timothy; where he tells him, "That the time will come wherein men will not endure sound doctrine; but, after their own lusts, will they heap up unto themselves teachers, having itching ears," 2 Tim. iv. 3. This day is this scripture fulfilled in England: for, by woful experience, the true ambassadors of Christ find that they can reprove no kind of error in religion, but one or other is presently touched, even to a being rootedly prejudiced against the minister. 'I'll hear this railing preacher no more; he preaches against other men's religions: and what hath he to do with the Papists, with the Quakers, with the Arminians? cannot he preach the gospel?' And so, in like manner, if the preacher comes close to particular faults, as the pride in apparel in professors, men's taking a liberty now and then to get drunk, now and then to game, and to spend their precious time in alehouses and taverns, chatting and prating away the time which should be spent at home, in the family, or in the closet, in working out their own salvation with fear and trembling; they cannot bear faithful and plain dealing: 'I know,' saith the guilty conscience, 'he means me;

I like it not. This is harsh preaching, I'll hear it no more; I like such and such better. Such a preacher, he preacheth free grace clearly; and such a minister, he preaches the love of God sweetly.—When, perhaps, neither the preacher so highly commended and cried up for a nonsuch, nor yet he that so commends him, understands savingly or experimentally what the grace of God means, or how the same is made the sinner's. It even amazes me to think how few of those preachers, who now pass current for free grace preachers, will be owned by Christ at the great day for right gospel preachers; and how few of those who make so great a noise in crying such up, will be found what they seem to be, viz. true and sound-hearted believers!

This is not designed as a stumbling-block or a discouragement in the way of any weak believer, but rather as a seasonable warning or caution to empty talkers, who think highly of themselves, to take heed they prove not mistaken in their opinion of themselves: "Wherefore, let him that thinketh he standeth take heed lest he fall," 1 Cor. x. 12.

Sixthly, In the darkest night of affliction and temptation, the sweet smiles of Christ's face will cheer and comfort the true believer.

The pillar of cloud, in Moses's time, was both darkness to the Egyptians, and light to the people of God, Exod. xiv. 19, 20. The same dispensation may be a cross for good to God's child, and a dreadful curse to a reprobate. The knowledge

and belief hereof put the church upon giving that seasonable caveat to her boasting enemy; who, in the time of God's chastising her for sin, did not a little rejoice at the afflictions of the church, concluding that those afflictions were the forerunner of the church's destruction: "Rejoice not against me, O mine enemy! When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Mic. vii. 8.

Fatherly chastisements and fatherly love do very well consist together. So saith Christ; who, as he is God, knows all things; and who, as he is man, found it in his own experience, that his Father, the God of love, who loves him, (his Son) as he loves himself; yet, when venting his dislike of, and his displeasure against, the sins of the elect, charged on Christ, he handled him so sharply and severely, that the Son of God found a necessity of crying out, in the bitterness of his soul, "My God! my God! why hast thou forsaken me?" Matt. xxvii. 46. And yet God was still his God, and his dearly-loving Father, for all that. "As many as I love," saith Christ, "I rebuke and chasten," &c. Rev. iii. 19. Yea, so far are afflictions and tribulations from being tokens of God's being a man's enemy; that indeed, to be exempt and free from them, is an argument that the person is none of God's: "But if ye be without chastisement, then are ye bastards, and not sons." Heb. xii. 8.

God's afflictive dispensations are to his own

children the purging pills whereby God, the great and only wise Physician, will purge out of the heart and affections of his children those remains of sin yet abiding in them; and as, in nature those pills, or that potion, which are bitterest, and which make the patient sickest, are the best for curing, though they are hardest to be got down; so, in Christianity, those corrections and chastenings, from God's own hand, which are the sorest and sharpest to corrupt nature, are attended with the greatest efficacy to kill indwelling corruption in the believer. "Before I was afflicted," said Holy David, "I went astray, but now have I kept thy word," Psalm cxix. 67. And, in another place, "I know, O Lord, that thy judgments are right; and that thou, in faithfulness, hast afflicted me," Psalm cxix. 75. When the darkest and most dismal cloud of affliction and trouble seems to overcast the true believer; and not only to overcast him, but to compass him about, so as there appears no likelihood of his escape; yet, even then, there is a bright side in that cloud, which shines on the believer's inside, to comfort and encourage him in trusting in and relying on God in the way of believing and dependance. "And not only so, but we glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. v. 3. "Blessed be God, even the Father of

our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God," 2 Cor. i. 3, 4. "Nevertheless, God that comforteth those that are cast down," &c. 2 Cor. vii. 6.

Seventhly, and lastly, The Lord Jesus Christ, the head and king of all true believers, being pilot, to sit at the helm of all affairs wherein the glory of his Father and the salvation of his elect are concerned, will so steer the course of all second causes in this world, as not one of his believing members shall ever come short of a safe and happy arrival at glory; but shall most infallibly be securely conducted through all storms and hurricanes which can possibly arise to overwhelm and sink the true believer.

Let what times soever God pleases come; let what calamities soever fall out in the land, plague, famine, civil war, foreign invasion, penal laws, bishop's court, devil, world, indwelling sin, let all come upon thee at once, and display the banner of their force, policy, and malice, against thee, to ruin and destroy thee; yet thou, who art a real believer, art safe, being secured under the shadow of the apple tree; and not only safe from any harm which can come to thee by such storms or enemies, but thou shalt be infallibly assured of safe landing in heaven, and that by virtue of that universal conquest and victory achieved by thy head and king over all

his and thy enemies ; and his having gone through all those kind of storms which thou fearest thou shalt meet with, and that as thy representative; and hath shot the gulf of death; and is now actually possessed of thy crown and mansion in the highest heavens, whereto the efficacious virtue and power of thy Redeemer's ascension will in a very short space of time bring thee, to behold and enjoy the great and unspeakable things which he hath purchased for thee, and for all that truly love and long for his appearing. " God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof," Psalm xlv. 1, 2, 3. " Whither the forerunner is for us entered, even Jesus, made an High-priest for ever, after the order of Melchizedek," Heb. vi. 20.

From what hath been observed from the latter part of the text, concerning the fruits of the apple tree, which are so sweet to the taste of a true believer, many things might have been spoken, by way of application, both to the comfort and joy of all true-hearted believers, and also to the terror and amazement of all Papists, Quakers, Arminians, &c. who are destitute of the fruit of this apple tree. When spiritual famine from God comes on these graceless, because christless, souls; when they come to be hunger-bitten, and their starved

souls languish away in them, for want of the fruit they now ridicule and scorn; then will that dreadful and killing word take hold of, and be actually fulfilled in them, "Therefore, thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit," Isa. lxv. 13.

This is, and will be, the doom of all those who sit not under the protecting shadow of this apple tree. The fruit of this tree is sweet to none but to those to whom its shadow is delightful.

The shadow and the fruit belong to none but God's elect, even Christ's redeemed ones. Well, therefore, may the believer cry out, and say with the prophet, "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall: yet will I rejoice in the Lord, I will joy in the God of my salvation," Hab. iii. 17, 18. The mediatorial righteousness of God-Man is upon me; and his protecting care and providence are over me, for my covering, to shelter me from the law's curse, from the agonies of a fearful conscience, from the dreadful temptations of satan, and from the deserved wrath of God. Here is my hiding-place in time

of storm and tempest, "of whom should I be afraid?"
Psalm xxvii. 1. 5.

Whenever a storm arises, whether raised by satan or the world, or by my own corrupt nature, or by God's deserting or hiding his face for a time; I presently, by faith and prayer, run to the apple tree, and take up my place under its shadow; crying out, with holy David, "Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies who compass me about," Psalm xvii. 8, 9. No sooner am I set down under that refreshing shadow, and become sensible of my safety, but I presently fall upon solacing my spiritual senses with beholding and feeding upon its fruit; applying unto myself, by faith, the saving benefits of Christ's personal graces, and the improvement he hath made of the same for me, a poor worm; together with the saving benefits of his word and works, as above discovered, appropriating each particular unto myself. Thus the improvement which my dear Lord Jesus made of the anointing poured out upon him by the Father, to fit him for the work of mediation, it is mine. The promises of the everlasting covenant of grace, which are suited to every condition I either am or can be in, they are mine. That wonderful and amazing work of his incarnation, or becoming man, it is mine: it was to unite me to God in a nearer and firmer bond of union than was between God and me in the first creation.

The work of his unparalleled and matchless humiliation, in my nature, it is mine: it was for me, to prevent my perishing by the damning pride of my corrupted nature, and to merit and purchase for me gospel humility.

That work of his perfectly obeying the moral law, in heart and life, it is mine: he obeyed the law for me, as my surety.

The death which he suffered and underwent, it is mine: it was for me, that he might unsting death for me; and to give full satisfaction to justice for my breaking the law, that my sins might be arraigned and put to death in his death. The guilt of sin can now no more condemn or cast me at God's bar; neither can it's reigning power from henceforth detain me as its captive or slave, that I should obey it in the lusts thereof.

The resurrection of Christ from the dead, it is mine. He rose for my justification: hereby I am fully assured, from under the hand of the Spirit of God, that the whole of my debt, for which Christ my surety actually died and lay confined in the grave, is now fully discharged: I am from henceforth no more liable to the arrest of the law for sin; for that the justice of God hath, by raising my surety from the dead, released and discharged me.

The ascension of Christ from earth to heaven, it is mine: he ascended for me, as my surety and representative, to present before his Father the success of his negotiation which he undertook for

me when on earth. The complete and perfect righteousness he fulfilled for me, to answer the law's demand, and the universal conquest and victory which he by that righteousness hath achieved over all his and my enemies, he makes open shew of them in heaven. Besides this, he ascended to enter upon the possession of that crown and mansion in heaven which he himself purchased for me; the which he hath, as my forerunner, taken into his own keeping for me, until I have accomplished the service to which he hath appointed me on earth.

The intercession of Christ in heaven is mine. He sits at the Father's right-hand, to lay my case, in all its various circumstances, open before God's throne of grace, pleading, in my behalf, the price which he himself hath paid to justice for the procurement of all the good I stand in need of till I come to the end of my race; and to encourage my coming to God's throne of grace in prayer, with a humble and holy boldness, to obtain, in the virtue and merit of the price he hath paid, and the intercession he makes in heaven, the mercy and deliverance which at any time, or in any case, I stand in need of.

The providence of Christ, whereby he governs the world, it is mine. He orders and rules all creatures, or secondary causes, wherein I am concerned, for my advantage and spiritual good, devil, world, indwelling sin, poverty, reproach, friends, enemies, adversity, prosperity, health, sickness, life,

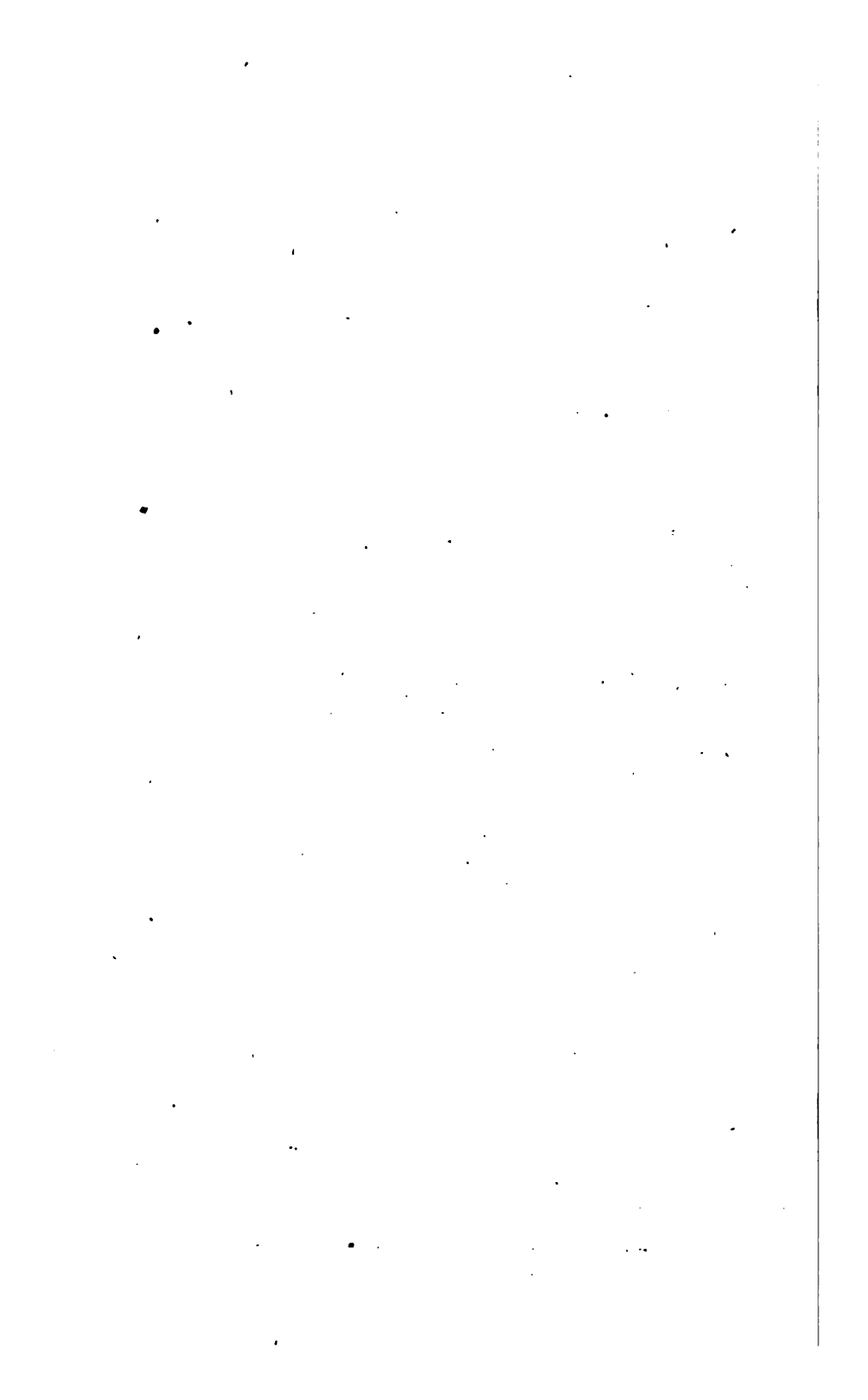
and death. No farther will the all and over-ruling providence of Christ suffer any of these to move or stir, than he will order for my good and eternal advantage.

Matters being brought to so excellent an issue through the powerful operation of the Holy Ghost, my soul finds itself under a holy constraint of crying out, admiringly, 'Here's fruit indeed! none could ever compare with it!' Of these celestial fruits that feast of fat things, promised in Isa. xxv. 6, is made up; and they are by Christ himself intended in those words, "For my flesh is meat indeed, and my blood is drink indeed," John vi. 55. What the prime and fatness of beasts, and the most delicious and purest of wines, are to feast and satiate the body, the flesh and blood of Christ, the Son of God, as held forth in the gospel, and by faith applied and fed upon, is unspeakably more to the soul of a true believer, to feed his spiritual hunger, and to quench his spiritual thirst. The believer, while he finds himself thus overcast with the shadow of the apple tree, and his spiritual senses so unspeakably cheered and ravished with it's fruit, cries out with Peter on the mount, at the transfiguration of Christ, "Lord, it is good to be here!" Matt. xvii. 3. There is no shelter like this of the apple tree; which secures from all manner of storms, be they inward or outward; from the devil; from the envious, wicked world; from heart-corruption, or from God hiding his face. Neither is any fruit to be compared to it's fruit;

a fruit which never fails a hungry soul which feeds on it, to feed, fatten, and strengthen it, against all spiritual qualms and faintings; a fruit which, as soon as tasted, brings the perplexed, melancholy, distracted, despairing heart and mind, to rights again; a fruit which is so far from cloying or surfeiting the believer, that, the more and the oftener he makes use of it, the more doth he long to be at it again. This fruit produceth in the soul of a believer such a holy dropsy, or unquenchable thirst, as nothing short of the beatifical vision in heaven will perfectly cure. Rev. vii. 16.

Come, then, O come, all ye poor, distressed, melancholy, despairing souls, who dread the terrible sentence of the law; who are frightened by the devil's temptations; who are ready to die away, in despair, of the agonies and wounds which sin hath occasioned in your consciences; ye who are afraid ye shall perish for want, and that God's wrath will be your portion for ever; hasten under the shadow of the spouse's apple tree, lest the avenger of blood overtake thee. And, for thy encouragement, know that this apple tree affords shelter to all comers, to all sorts of sinners. The oldest sinners, the vilest and most notorious sinners who breathe this side hell and destruction; all will find welcome; none will be rejected who have a mind to come: "All that the Father hath given me shall come unto me, and he that cometh to me I will in no wise cast out," John vi. 37. "Ho! every one that thirsteth, come ye to the

waters; and he that hath no money, come and eat; yea, come, buy wine and milk without money, and without price," Isa. lv. 1, 2. "And the Spirit and the bride say, come; and let him that is athirst come; and whosoever will, let him take of the water of life freely," Rev. xxii. 17. All other spiritual physicians, and means of cure, will be found insignificant, and of no value. Here's the physician who must cure thee, if ever thou be saved, John viii. 36; Acts iv. 12. And I dare boldly assure thee, that the whole world cannot afford thee a safer physician, with whom to trust thy sin-sick, dying soul, than this dear Lord Jesus, under whose hands never any soul yet miscarried, and, for cheapness, never was the like. The scriptures last quoted make this plain; to which I will only add that of the apostle Paul: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25. And in a better and more encouraging place of scripture I cannot end.



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ELECTION BEFORE TIME,

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BY THE SAME.

SPIRIT OF PRAYER,

BY THE SAME.

THE
DOCTRINE
OF
PARTICULAR ELECTION,
BEFORE TIME,

ASSERTED AND PROVED
BY GOD'S WORD;

IN ANSWER
TO A CHALLENGE GIVEN THE AUTHOR TO MAKE
GOOD THE ABOVESAIID DOCTRINE.

WHEREIN IS EVIDENTLY DISCOVERED,

I. That the abovesaid doctrine, rightly understood and believed, with application to one's self, is the great enemy of sin, both in the heart and life of a true Believer; and that which keeps the Believer from despair, in the deepest desertion and temptation.

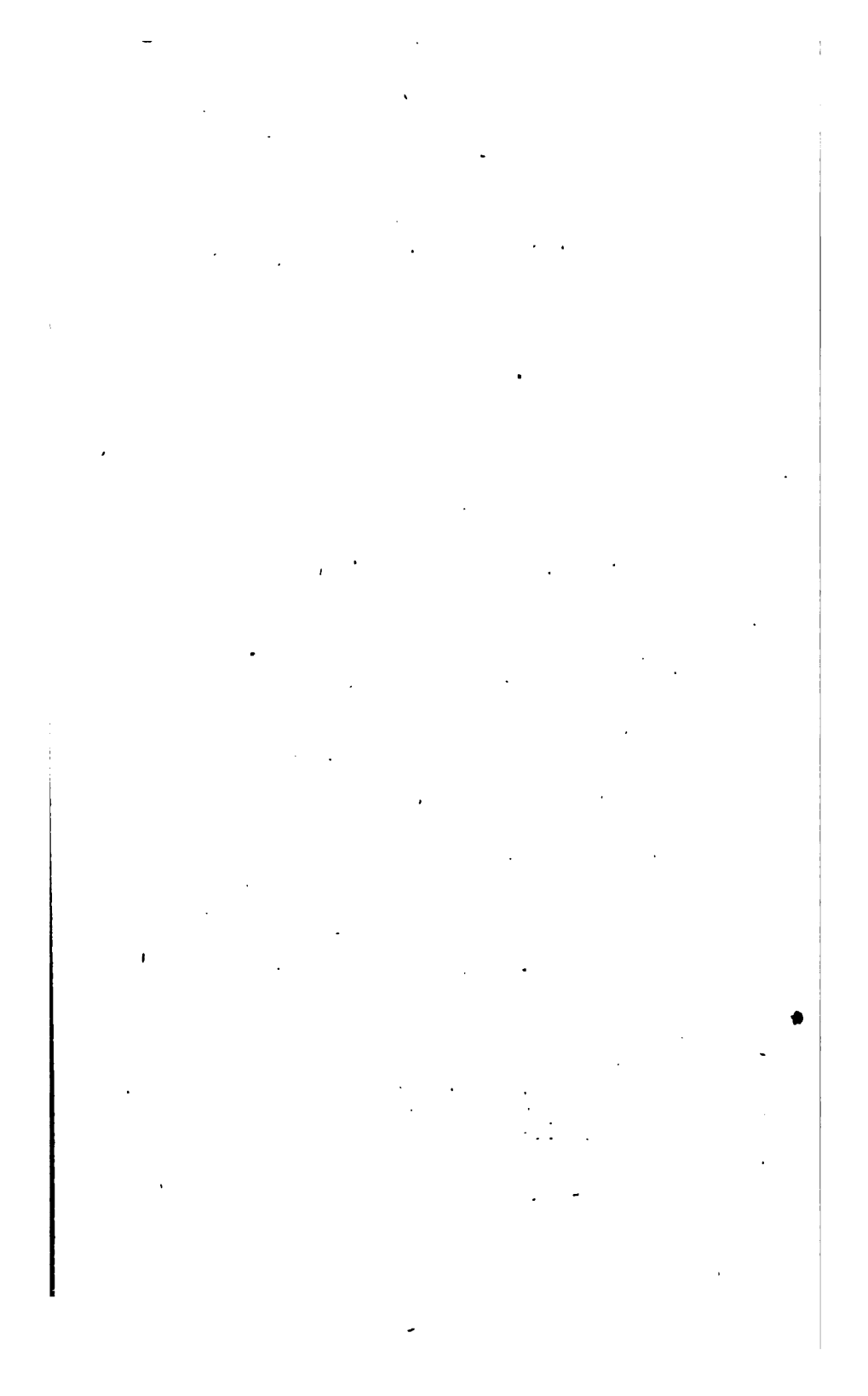
II. That the doctrine of free-will and general redemption, &c. is an inlet to, and an encourager of sin; and which leads in the end to horrid despair.

FOR THERE SHALL ARISE FALSE CHRISTS, AND FALSE PROPHETS, AND SHALL SHew GREAT SIGNS AND WONDERS, INsOMUCH THAT IF IT WERE POSSIBLE THEY SHOULD DECEIVE THE VERY ELECT.

MATT. XXIV. 24.

WHEREFORE THE RATHER, BRETHREN, GIVE DILIGENCE TO MAKE YOUR CALLING AND ELECTION SURE. 2 PET. I. 10.

BY JAMES BARRY.



TO THE
IMPARTIAL READER.

COURTEOUS READER,

I AM to inform thee, that in the time of the Popish government, when Popery and Quakerism smiled so amicably on each other, as the two religions, if I might so call them, which are nearest of kin of all the religions visibly professed in these kingdoms, the people called Quakers sent me a thrasonical challenge in writing, (which was afterwards published in print), to prove, from the scriptures of truth, the four doctrines here following: 1. The doctrine of the resurrection of this fleshly body, which dies and turns to dust. 2. The doctrine of justification, by the alone righteousness of Jesus Christ, freely imputed. 3. The doctrine of imperfection in sanctification in the most mortified believer, while in this world. 4. The doctrine of particular unconditionate election before time. All which the Quakers do stiffly and peremptorily deny, as by their printed book against me doth evidently appear. Their challenge I was resolved to answer in print, to let the world see what heterodox and heretical principles that deluded and seduced people do hold and teach for true

religion. Besides my resolution herein, I oblige myself, by promise to my congregation, that I would, in the strength of Christ, prick the bladder of their blasphemous pride, by proving and making good, by the scriptures of truth, the abovesaid doctrines. For my encouragement wherein, my congregation did unanimously stand by me, resolving I should be at no other charge hereabout but the studying part. Paper was bought, the printer agreed with; and just as the press was ready to begin, the storm came suddenly on the Protestants in Dublin, that we were soon scattered asunder; the providence of God calling on us to secure our lives instead of printing books. The reason why I have been so long silent in this cause, is the want of that help I had from my flock in Dublin. If any generous noble-spirited Christians, who love Christ's cause better than they do the mammon of this world, will step in to my encouragement, in supplying the room of my absent friends, they shall, in a very short time, see the four doctrines above mentioned cleared up and made good from God's word, maugre all the jesuitical craft and subtilty whereof that people seem to be masters. The reason why I have singled out the last of the four doctrines rather than any of the other three, to discover and confute the Quakers' pernicious heterodoxy in the foundation principles of true Christianity, is twofold.

First, because that in denying and opposing

the doctrine of particular, unconditionate election, before time, they do manifestly rob God of his sovereignty and praise.

Secondly, because of the natural tendency, which the denial of this doctrine of a particular, unconditionate election, before time, and the holding and propagating its contrary, viz., the doctrine of free will to good in every man, of general redemption, and a temporary conditional election with falling from grace, hath to encourage men in living a licentious, loose life; and to necessitate men's final despair of salvation, when the natural conscience in unregenerate men comes to be under powerful awakenings, for sin committed against the law of God.

That I do the Quakers no wrong, in charging them with robbing God and encouraging men to live in sin; as also their laying a foundation for men's despair of ever being saved in their way of conditional and temporary election, will evidently appear to him who reads and compares with God's revealed will, what is discovered in this small tract; and in case any noble-spirited Christians will but encourage the work, as already hinted, I do not so much as doubt, but that the Spirit of God will enable me to demonstrate from God's own word that the Quakers, in denying the resurrection of the body, and the justification of a sinner by the alone righteousness of the Son of God freely imputed, without any regard had to any qualifications, inhering in the person of the

- 、 sinner justified, do deny all sound and saving religion; and as touching their sinless perfection attainable in this life, whereof they make such brags, it shall be made plain that herein they both belie the Spirit of God, and contradict the experience of all saved believers, both in heaven and earth.

THE
DOCTRINE OF ELECTION.

CHAP. I.

OF ELECTION BEFORE TIME.

GOD did, before all time, by his unchangeable counsel, most freely, unchangeably, and from all eternity, elect and choose unto himself, out of lapsed Adam's fallen posterity, a certain number of persons, which can neither be lessened nor increased, to partake of his special saving grace to salvation, by Jesus Christ his Son, to the praise of the glory of his own grace.

What I have now asserted for truth, if God enables me to demonstrate and make good by scripture, as I doubt not he will, then will it unavoidably follow (all the wit and malice of men and devils cannot overthrow it) that God had passed by and reprobated others.

In the proposition now laid down there are three things to be considered, in order to a clearing up and making good the point in dispute. First, the act of God and the objects thereof, which are both held forth and intended in the scriptures following: Ephes. i. 4, "According as he hath chosen us in

him." John xv. 19, "I have chosen you," &c. 2 Thes. ii. 13, "God hath chosen you," &c.

In the scriptures now quoted we have God electing or choosing, and then the objects of his election or choice, viz. particular persons on whom that election of God fixeth, viz. some particular persons.

That God's act of election hath fixed on some particular persons, not on all in general, as the enemies of election would fain have it, the following arguments will evince.

ARG. 1. If God hath made a promise of life and salvation to some particular persons only, then hath he elected and chosen to himself a certain number of persons, to whom alone, excluding all others, that promise of grace and salvation shall be made good.

But God hath made a promise of life and salvation to some particular persons only, excluding all others; therefore God hath elected and chosen to himself a certain number of persons, to whom, excluding all others, the promise of life and salvation shall be made good.

That God hath made a promise of life and salvation to some particular persons only, excluding all others, is evident and plain to such as acknowledge the scriptures of the Old and New Testament to be of divine authority. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God to thee, and to thy seed after thee," Gen. xvii. 7.

Here the judicious and unprejudiced reader may plainly see that Abraham and his seed were particular persons, distinct from all other nations and people which were round about him; and these it pleased God, of his mere sovereign grace, to single out for his own peculiar use, that they may be a holy people, to bear his name, and to give him a pure and spiritual worship and service, which should be according to his own holy institution and divine appointment: and that they may be made partakers of the promised inheritance, which was the sure possession of the kingdom of heaven, of which the promised land of Canaan was but a type and shadow.

The people of the Jews was but a small people when God fixed his love on them, and called them. Deut. vii. 6—8; “For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you: and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen.”

The same promise which was made to Abraham and his seed under the Old Testament dispensation, is confirmed by the New.

And evident it is, that as God chose and called Abraham under that dark dispensation, with whom he entered into a covenant of grace; the benefit of which was to be of equal extent to himself and his children, even so many of them as were the children of the promise. So under the gospel dispensation, God, who is a free agent, acting all he doth in a way of sovereignty, saw fit to make known, by the gospel, that among the Gentiles also he had a select and chosen people, on whom he had decreed to confer the riches of his free grace, through the plenteous redemption that is in his Son Jesus Christ; and that pursuant to his own immutable decree and purpose, electing and choosing them before time began. Acts ii. 39; "For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Here is that promise formerly mentioned, which looks at Abraham and his children, and also discovers the gracious design of God to make a certain number of the Gentiles actual partakers of the self-same grace and blessing.

The manner of the apostle's expressing himself is full of clearness and perspicuity, proving that the promise of that grace and salvation is not designed for all and singular the Gentile sinners that then were, or in after times should be in the world; but he limits and restrains the promise to a certain peculiar number, lest sinners should mistake the apostle, and conclude, that because he had

laid down an universal term, saying, "And to all that are afar off;" he, by way of explanation shews what the Spirit means by that universal term, adding, "even as many as the Lord our God shall call;" in which he plainly shews, and invincibly proves, that none of the Gentile sinners shall ever partake of God's special grace, but such as are (in time) effectually called out of a state of nature to a state of justification and sanctification; the which is never granted to any but in the right of a covenant-promise, which covenant-promise respects that gracious act of God, electing and choosing in Christ his Son, as many of Adam's posterity both of Jews and Gentiles, as his own sovereignty pleased; according to that of the apostle, Rom. viii. 30. "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." And our Saviour himself, in John x. 16; designs the Gentiles, whom God had in his electing love given in charge to him, in those expressions: "And other sheep I have, which are not of this fold, them also I must bring; and they shall hear my voice," &c.

ARG. 2. If among the many thousands of people who hear the gospel preached, but some, and that very few comparatively, are savingly converted, receive mercy, are justified and sanctified, and are made to persevere in a course of faith and holy life; then God hath elected and chosen only a

certain peculiar number of men to life and salvation.

But among the many thousands of people who hear the gospel preached, but some only are savingly converted, receive mercy, are justified, are sanctified, and do finally persevere in a course of faith and holy life.

Therefore God hath elected and chosen only a certain peculiar number of men to life and salvation.

There is nothing more evident than that the greatest number, even of those people who are outwardly called by the gospel, do slight and condemn the gospel and the grace offered therein: witness that of our Saviour, Matt. xx, 16; "For many are called, but few are chosen." Luke xiv. 16—19. That parable of the king who made a great supper, to which the king by his servants invited the guests, notwithstanding which, many of them made blind excuses and shifted it off. By which practice in the guests we are to understand, that great slight and contempt which worldly-minded sinners put on the Lord Jesus and his great salvation, wrought for the elect, which God offers in the gospel, the which they undervalue, preferring the accommodations of this perishing world before that great and precious salvation.

To this also pertinent is that of Paul, Rom. x. 16; "But they have not all obeyed the gospel; for Esaias saith, Lord, who hath believed our

report?" Rom. ix. 27, "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant only shall be saved."

Now then, if among those many who are externally called, and the very many who make a profession, there are but very few who savingly believe, repent, and finally persevere in a course of faith and holy life; then it is beyond all controversy that those few who so believe, repent, &c. are particular persons whom free grace elected to that state of believing and persevering; and the rest, who were by far the greater number, were left to inward blindness and hardness of heart, according to Rom. xi. 7. "What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day."

ARG. 3. If God hath chosen persons by name, to be partakers of life and salvation by Christ his Son, then hath he chosen particular persons.

But God hath chosen persons by name to be partakers of life and salvation by Christ his Son.

Therefore God hath chosen particular persons, &c.

The major proposition is not questioned; the minor or assumption is secured by the express

testimony of the Spirit. Rev. xlii. 8; "And all that dwell upon the earth shall worship the beast, whose names are not written in the Lamb's book of life." "Notwithstanding, in this rejoice not, that the spirits are subject unto you: but rather rejoice because your names are written in heaven." Luke x. 20.

Phil. iv. 3; "And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life."

ARG. 4. If Jeremiah and Jacob, &c. were particular persons chosen and loved of God before they were born, then God did elect and choose particular persons to life and salvation; but Jeremiah and Jacob, &c. were particular persons, chosen and loved of God before they were born.

Therefore God did elect and choose particular persons to life and salvation.

That Jeremiah and Jacob, &c. were particular persons, no man of sense will deny; that they were beloved of God before the natural birth, the word of God is full and express, Jer. i. 5; xxxi. 3; Rom. ix. 11.

ARG. 5. If God knows his elect from all others, before he calls them in conversion, then hath God elected particular persons to life and salvation.

But God knows his elect from all others, before he calls them in conversion.

Therefore God hath elected and chosen particular persons to life and salvation.

That God's precognition or foreknowledge, joined with his purpose of grace to save his elect, goes before his actually calling them in effectual conversion, is beyond dispute. Rom. viii. 29, 30. 2 Tim. ii. 19. John xiii. 18.

ARG. 6. If they who believe in time, were, before their believing, ordained to eternal life, then did God elect and choose particular persons unto life and salvation.

But they who believe in time, were, before their believing, ordained to eternal life.

Therefore God hath elected and chosen particular persons unto life and salvation.

That God's pre-ordination of persons to life and salvation doth precede or go before believing and repentance, is plain from Acts xiii. 48; "And as many as were ordained to eternal life believed." Rom. xi; "The election hath obtained it." John x. 26; "But ye believe not, because ye are not of my sheep, as I said unto you." From which scriptures it is most plain, that none do or can, in time, believe and repent to salvation, but such persons as are theretofore appointed by God's gracious purpose.

ARG. 7. If the term, elect, doth signify and pre-suppose a calling or choosing some particular persons or things, out from among other persons

or things, then hath God out of so many elected some particular persons unto eternal salvation.

But the term, elect, doth signify and presuppose a calling or choosing some particular persons or things out from among other persons or things.

Therefore God hath, out of many, called and chosen some particular persons unto eternal life.

ARG. 8. If the Lord Jesus did lay down his life but for a certain particular number of sinners, then did God elect and choose a particular number to life and salvation.

But the Lord Jesus did lay down his life for a certain particular number of sinners.

Therefore God did elect and choose a particular number to life and salvation.

That the Lord Jesus did lay down his life for a certain particular number, is obvious and plain to him that can but read, John x. 15; "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." With this accords that of Paul to Titus, chap. ii. 14. "Who gave himself for us, that he might redeem us from all iniquity, and purchase to himself a peculiar people zealous of good works." Ephes. v. 25; "Husbands love your wives, even as Christ also loved the church, and gave himself for it," &c.

The sheep of whom Christ speaks can be understood to be no other but believers, even such as died in the faith before his incarnation, with the believers of that present day, and all who in time

to come were to believe in him; and these are the souls who were by the Father committed to the pastoral care and charge of Christ the great Shepherd of the sheep, as sheep are committed to the care and charge of an under shepherd.

For these Christ lays down his life: to these he, by his Spirit, actually applies the virtue of his death: over these he watches: and to these only, excluding all others, he gives eternal life.

That these were given to Christ by the Father to be redeemed and brought to glory, appears from John vi. 39.

“And this is the Father’s will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day.” John xvii. 6; “Thine they were, and thou gavest them me,” &c. And verse 2, “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” Mark this, Reader! “To as many as thou hast given him.” This plainly proves that God did commit to the care and faithfulness of Christ his Shepherd, a certain particular number to be justified and saved by him; and therefore not all the race of fallen mankind, as Papists, Arminians, Quakers, Free-willers, &c. vainly teach and hold.

Another consideration, which is full of clearness, to convince and satisfy any right in their minds, that not Adam’s posterity in general, as the heretics above named would fain have it, but

a certain particular and definite number were elected and chosen by God, and by him given to Christ his Son, to be redeemed and saved; Christ's refusing to concern himself for any others, in the discharge of his office of intercessor, as appears from John xvii. 9. "I pray for them," that is, for the elect, for whom he had undertaken as vendemoney and surety, "I pray not for the world," that is, those of the world who were by God left in a reprobate state and condition, as is evident from John xvii. 14. "I have given them thy word, and the world hath hated them, because they are not of the world; even as I am not of the world." Here are two distinct parties described by Christ, the one is prayed for, the other is not; the one is hated, the other hates; the very practice of the latter denotes the persons to be children of another father, distinct from those they hate. There is nothing more discovers men to be the children of the devil, than their hating righteousness, and not loving those who appear to be godly. 1 John iii. 10; "In this the children of God are manifest, and the children of the devil; whosoever doth not righteousness is not of God, neither he that loveth not his brother."

As love to God, his truth, and such as bear his image, is an infallible character of an elect child of God, John xiii. 35. 1 John iii. 14. 1 John iv. 7.

So to hate God, his truth, and such as bear

his holy image, is the indelible character of a reprobate designed for eternal destruction: 1 John iii. 10.

The second thing in the proposition to be considered, is the end and design of God in that act of his in electing and choosing, which is twofold. First, as it respects the creatures elected, viz. that they might partake of the special grace of God here on earth, and of eternal glory in the kingdom of heaven, through Christ his Son, according to that of Paul, Ephes. i. 4. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. 2 Thess. ii. 13, 14; "Because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of the Lord Jesus Christ." 1 Thes. v. 9; "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Secondly, with respect to God, electing, viz. that the glory of his sovereign, free, and rich grace, might be extolled and praised for ever, according as the apostle expresseth it in Ephes. i. 6; "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Verse 11, 12; "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the

counsel of his own will ; that we should be to the praise of his glory, who first trusted in Christ."

The third thing in the proposition to be considered, is to take notice of the properties in that act of God, electing.

Those properties are in number three. First, God in electing and choosing some sinners to himself out of the corrupted mass of fallen mankind, on whom he purposed to shew mercy; he did elect and choose them most freely; there was nothing at all in the objects elected and chosen, that could move God wherefore he should elect one sinner more, or sooner than another; for as fallen into sin, and equally obnoxious to the curse of the law and the wrath to come, were all the sons and daughters of Adam looked on by God, when he fixed his electing love on some, and actually rejected and passed others by, on whom the most High God, as an uncontrollable Sovereign, purposed to execute the fierceness of his wrath for sin. The reason or impulsive cause of this difference, which the tremendous God saw fit to make between sinners, equally guilty and obnoxious to the curse and wrath of God, is not to be sought out of God himself. An example and lively instance hereof we have in Rom. ix. 11, which the wise God hath seen fit should be recorded, on purpose to stop the mouth of carnal reason, which is so wretchedly prone to question and dispute against his sovereignty over his

creatures. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

The wise God foreseeing the purblind reasonings and cavillings of carnal men's unsanctified brains, against the doctrine of God's absolute sovereignty, in disposing of the eternal concerns of his rational creatures, fallen by sin into a state and condition of misery, through their own default; hath seen good, for the vindication of his own prerogative, to make known to the sons of men, and that by the unerring wisdom and unquestionable authority of so great a man as Paul, the great apostle of the Gentiles, the reason of God's method in proceeding to elect some of fallen mankind, to a state of life and salvation, through a Redeemer, and reprobating others, leaving them for ever to perish in that sin and misery, into which they did, without any constraint, wilfully plunge themselves, to be no other than his own most free and holy will, seeing that he alone is the undoubted sovereign of the world, who hath an indisputable right to determine what to do with, or how to dispose of, sinning rebels, without being any way liable to the controlment of any of his creatures, especially such of them as, by sin, have forfeited their very being to the Divine Justice; and who, while in an un-

reconciled state, are not capable of knowing him, or of being subject to his divine law.

The good will and pleasure then of the blessed God, is the source and fountain whence the great disparity between the elect and the reprobate world doth spring, not any thing in the creatures themselves, as Arminian cavillers dream and conceit it doth. This will evidently appear, if the reader will but, with a becoming modesty and unprejudiced judgment, read the whole chapter at length, and, with fervent prayer to God for the wisdom of his Spirit, look narrowly into, and with sobriety consider the 11th and the 16th verses, where it plainly appears, that the two conceited qualifications, of which the enemies of election are usually proud, and which they hold and teach, are the procuring cause of the difference between the good and the evil men on earth, viz. the free will in man, and the good works which unregenerate men do but conceit they do; they are both met with, and equally discarded by God, from having any room or place among the causes which put God either upon choosing the elect, or rejecting the reprobate. Mark the 11th verse: "That the purpose of God according to election might stand, not of works, but of him that calleth." With this agrees Ephes. ii. 8, 9; "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." And Tit. iii. 5; "Not by works of righteousness which we have done, but according to his

mercy he hath saved us," &c. Vain unregenerate man would fain persuade himself that his worse than threadbare rags of polluted morality, negative and positive, is a covering sufficient not only to hide his ulcerous and plague-sores of guilt and vileness, from the pure and all-seeing eyes of an infinite Majesty, but also to deck and adorn his soul, so as to bespeak him an object fit for a Holy God to behold with delight. O horrid delusion! worse than frenzy, or madness itself, this being but a temporary malady, which may, by the use of ordinary means, be holpen, but that, the bane and destruction of the immortal soul, which nothing but the despised grace of God in Christ can cure; such miserably deluded souls will not find it easy to believe, that to think so highly of their own qualifications is the greatest bar or hinderance which keeps them from salvation. Read also, with care, verse 16: "So then, it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy."

Let the adversaries of the doctrine I am now vindicating, but consider that man has fallen into sin and misery of his own accord, is the object of election and reprobation; and let them, if they can, tell or shew me how a natural man, in his lapsed, guilty state, can possibly either will or act any thing but what is, both for matter and manner, most vile and abominable in the sight of that God who is purity and holiness itself in the abstract.

And if so, wherefore then should the most

just and holy God be conceived to elect men for that which he can do no other than hate and leath, as the best duties of an unregenerate person are both contrary to the nature of God, and also repugnant to his just and holy law?

When unregenerate men talk and brag of their duties and qualifications, as that which must recommend them to God; and purchase for them a right to the crown that fades not away, they think and speak as men in a midnight dream, not understanding what they say, or whereof they affirm; and the head-spring of this their boasting of their qualifications, is the profound ignorance and luciferian pride which sways their unrenewed spirits, having never passed under the killing severity of the law of God, set home on the conscience by the spirit of bondage, to prepare them for healing by the Lord Jesus Christ.

Until this work of the Lord pass on the soul, no child of Adam can possibly prize the Son of God, or see himself to be utterly undone, till, with the rich man in the parable, the unquenchable flames of hell discover his misery to him, Luke xvi. 23. From what hath been observed from the scriptures now referred to, plain it is, that God, in electing some and reprobating others of Adam's posterity, cannot, without blasphemy, be said to elect or choose any man to a state of life and glory for any thing of good which he foresaw would be in the sinner, fallen into a state of sin and misery: and therefore, if there was nothing of foreseen good

in the creature elected, for which God had respect to him more than to another, it must unavoidably follow, that in God electing, not in the sinner elected, is the impulsive or moving cause, viz. his own sovereign good pleasure.

God, as hath been already observed, in electing and reprobating men, looks on them as fallen and guilty creatures; who had wrought their own misery, by their voluntary breach of his royal law. To none of them was the Most High any way obliged. He might have sent them all to the same place and condition of the fallen angels, whose conduct and example they followed in rebelling against their holy Sovereign. And which, of all the reprobates now in hell will it avail, to dispute the point of God's sovereignty with him? or to inquire why or wherefore he hath left them in that sad and deplorable state of sin and misery? Pertinent to the business in hand, is that query which Augustin puts in his book of the city of God; 'Quis fecit reprobum?' saith he, 'Who made the reprobate?' To which he himself replies, 'Quis nisi Deus?' 'Who,' saith he, 'but God?'

Again he queries, 'Quare Deus fecit reprobum?' 'Why did God make the reprobate?' To which he answers, 'Quia ita voluit.' 'Because,' saith he, 'it was his will.'

Again he queries, 'Quare Deus voluit reprobum facere?' 'Why,' saith he, 'was it God's will to make the reprobate a reprobate?' He answers the cavilling querist, or saucy and pragmatical

inquirer, with that of Paul, Rom. ix. 20. 'O homo, tu quis es, qui respondeas Deo?' 'O man, who art thou that repliest against God?'

If Augustin were now living on earth, and should read the reply which Grevincovius, that blaspheming proud Arminian, made to the query which Paul put to the called Corinthian, who excelled in the gifts of God, 1 Cor. iv. 7, "For who maketh thee to differ? and what hast thou, that thou hast not received." To which Grevincovius most arrogantly and blasphemously replies, 'I myself make myself to differ.' I say, if Augustin were to read this Arminian's answer to Paul, it would not be difficult to guess at what rate Augustin would treat his insolence.

If the abused grace of God changed him not before death, it is most dreadful to think, and seriously to consider, how little the free-will and learning, of which he was greatly proud, do now avail him at the bar of the great Judge; no doubt but he finds, in woeful experience, what an 'impar congressus,' or unequal match, he is, for the great Jehovah to dispute matters with. Oh! that men of his spirit and pernicious principles were wise, to consider things aright, before they see and feel their folly in the unquenchable flames of God's wrath in hell.

Let it be farther considered, how express the Spirit of God is in charging on Adam and all his offspring, without exception, the breach of his law, and, on that very account, accounting them

all guilty criminals, and unclean polluted sinners, who, by their voluntary apostacy, have forfeited his favour and lost his blessed image, wherein the glory and happiness of the rational creature consisted, as the apostle witnesseth, Rom. iii. 23. "For all have sinned, and come short of the glory of God." And in ver. 19, "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." The conclusion whereof he sets down in ver. 20, "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." With Paul concur all the prophets, and the other penmen of holy scriptures, setting forth the wretched condition of all mankind by the apostacy of Adam, the natural and federal head of his children.

The condition then of all Adam's posterity being such, as renders every sinner culpable before God, and not only so, but utterly incapable of willing or acting the least part of that duty which God's law requires to a helping or recovering himself out of that his misery; it is most plain and obvious to every enlightened understanding, that by the tenure of the first Adam's covenant, all are born heirs of the curse and wrath of an offended God; and are, by reason of that spiritual impotency, which is inflicted on Adam's nature as a punishment for breaking God's law, as altogether unable to believe in an atoning Saviour when

offered by God in the gospel of his grace, as they are to perform the condition of that holy law of God, the violation and breach whereof hath cast and condemned, at God's bar, the whole race of mankind:

Man's wretchedness and misery then is of himself; he can truly and justly blame none for it but himself: Gen. iii. 17. Eccles. vii. 29. Hos. xiii. 9.

This granted, it unavoidably and by necessary consequence follows, that God is most just and righteous in sealing, to the day of his wrath, with the black character of reprobation, that part of Adam's posterity, on whom he hath fixedly resolved to glorify that adorable and tremendous attribute of his incensed justice, for breaking his just and righteous law.

And where is the man who will undertake to prove God unjust and unrighteous, in case he had dealt with the elect themselves as he hath done with the reprobates, viz. seal them up to the judgment of the great day of his wrath! God is debtor to none of Adam's children, unless to damn and forsake them for ever, for their devil-like apostacy and rebellion.

In this adorable and tremendous dispensation of his, in reprobating the greatest part of mankind, and electing to himself, out of the fallen and corrupted mass, some few of mankind, on whom he purposed to glorify the riches of his grace, through Christ his Son, he acts towards both in a

way of absolute sovereignty; so that as the reprobates cannot say they have not merited that curse and misery which is like to be their portion forever, so neither shall the elect be ever able to attribute their salvation to any other cause besides the sovereign free and rich grace of God, which, had it pleased God, might have fixed its hold on the reprobates, making them the elect, while they themselves were overlooked and passed by.

For my own part, I must ingenuously confess, that I am so far from reflecting on God, as any way unjust or partial, for dealing with Adam's children as he doth, that I am rather astonished to think that any of Adam's apostate offspring should ever escape that curse and wrath, to which they were all equally born heirs apparent, Ephes. ii. 3; "And were by nature, the children of wrath, even as others." This, this was the state and condition of the elect themselves, as they are the natural offspring of Adam. But the banner of God's free grace, and undeserved love and pity, hath been, by the arm of divine sovereignty, effectually displayed over them, when in their blood and wretchedness, even then when God first laid the foundation of their salvation in election. According to Ephes. i. 4, 5, 6, 7. and Ephes. ii. to the 10th verse, well may every justified believer cry out with Paul, Rom. xi. 33, *ὁ βάθος* "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

In this bottomless profundity, or depth, of God's unsearchableness, the wit and corrupt reason of unregenerate men, with all their acquired parts, are swallowed up and confounded; by reason whereof it comes to pass, that many times such as are admired for their great reason and learning, will not allow the Creator of the world that privilege which they readily grant to a man like themselves, viz. to decree or act any thing but what their blind reason and perverted judgment can see a reason for. Oh, what an age do we live in! wherein the immensity and unsearchableness of God is, on every occasion of men's disputing principles of religion, called on to hold up the hand at the bar of those men's carnal reason, who indeed have lost the use of right reason.

Of such men I would gladly know, whether they can, with all their mother wit, decked and adorned with all their academical learning, fathom the depth of the created ocean, or tell the exact number of the stars, and what influence they have on human bodies? If they can tell how the soul and body of man are united? Or how the bones grow in the womb of the woman with child? With many other secrets in nature, not only difficult, but even impossible to be found out by the wit and learning of Adam's children; witness the many learned philosophers, wherewith the world abounded, whose wit and learning came vastly short in finding out and tracing the Almighty in his works of creation and providence: from

whence I argue, 'a minore ad majus,' from the lesser to the greater. If all the mother wit and acquired parts and learning of the children of Adam could never find out many secrets in the works of creation and providence, how much more impossible is it for them to find out the Almighty Creator himself to perfection?

The query which Zophar the Naamathite put to Job, will never be answered by any creatures in earth or heaven any other way than in the negative. Job ii. 7, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?"

And from what source or fountain men's atheistical and saucy reflections on God, for making such a difference between Adam's children, in saving but few in comparison, and damning the rest, should spring, I cannot tell, unless from their profound ignorance of the immense and incomprehensible perfection of God's being, and their not owning and believing his absolute sovereignty over his creatures.

I appeal to the conscience of every savingly enlightened man, who reads this, whether this wilful and affected ignorance of God, and their denying his absolute sovereignty over his creatures, be not the very portal or door at which the horrid profaneness and matchless debaucheries of this worst of ages, which now lays the kingdoms open to utter ruin, have entered the stage.

This is that which the devil, and his busy

agents the Romish jesuits, aimed at, when, in the late king James's reign, they obtained the king's royal prohibition, forbidding ministers, both non. and con. to meddle, in preaching, with the doctrine of election and reprobation. They well knew how subservient the keeping the people ignorant of the doctrine of election would be to open the floodgates to profaneness and debauchery, and consequently prepare England for a ready reception of cursed and damning popery.

The denying the doctrine of God's sovereignty, in electing and reprobating lapsed and guilty rebels, and teaching and maintaining, both in pulpit and print, free-will to good in unregenerate men, as also the doctrine of general redemption, is a doctrine which is altogether unscriptural; and because of men's violence and peremptoriness in teaching and propagating the same, and their obstinacy in refusing to receive and submit to the contrary doctrine, which is according to the scriptures, and the only doctrine which designs the destruction of sin in the hearts and lives of true believers, and the promoter of true holiness: God most justly punisheth such people with a giving them up, not only to believe the most nonsensical lies for true religion, but even to wallow like swine, in the mire of the grossest immoralities, even to an excelling the very pagan world.

To illustrate the point I am now defending against, the Quakers and Arminians, viz. that God, in electing some and reprobating others, doth act

therein most freely, as an absolute sovereign; let them give me leave to put this question to their reason and conscience, such as it is: Suppose that all the several parties in the city, who differ in their mode or way of worshipping God, should, in their respective meetings, instead of worshipping God, lay all their heads, hearts, and hands together, to contrive and carry on a plot against the king and the fundamental laws of the kingdom, with a full intent to destroy both the one and the other; to which plot all the several parties do, as one man, harmoniously and unanimously agree; the law condemns not only the practice as traitorous and treasonable, but sentences the very persons, all and singular, who are proved to have had any hand in such a plot, to a shameful and cruel death.

The plot comes to be discovered: upon discovery, the king, who hath the executive power of the law in his own hand, considers the matter, and finding that all these several parties, whom he took to be loyal subjects, are turned rebels; as most evidently appears by the unnatural plot lately engaged in by them all, against both his person and government; for which both he and they know full well the law condemns them all alike.

The king, to whom the executive power of the law belongs, according to his prerogative, nominates two select parties out of all the rest, viz. Quakers and Arminians, to whom he resolves to extend his favour, in giving to them his royal pardon; the other several parties, distinct from them,

he resolves to leave to the sentence of the law, to undergo the deserved penalty thereof, for that horrid and unnatural rebellion. I would fain know what the Quakers and Arminians could object against the king of England, for passing an act of indemnity, or free pardon, on the people called Quakers and Arminians, and leaving all the other parties to suffer death?

Seeing that herein the king acts by prerogative, not according to desert, for the Quakers and Arminians deserved death as well as the rest who are excluded out of the pardon; my reason tells me, that the Quakers and Arminians would be so far from charging the king with injustice or partiality, that they would rather sound forth his praise, for saving them by his favour and mercy, no way deserved, whom, in strictness of justice, he might have left to the sentence of the law.

And in case any of the criminals condemned to die, should offer to murmur against the king, for making such a difference between his equally guilty subjects, would not the Quaker and the Arminian both plead the king's prerogative for saving themselves, when, at the same time, and by the same sovereignty, he past by the rest; and shall the King of kings be disputed against and reflected on for acting, in matters of the like nature, by his own undoubted prerogative?

If any should be so saucy and bold, as to demand a reason why or wherefore the king of England should leave seven or eight several parties out

of his royal pardon, and extend the benefit thereof only to two select parties, who were both as liable to death, by the law, as the others; the answer is ready, it is the king's sovereign will and pleasure to make the two select parties, nominated in his pardon, objects of his pity and mercy; and the rest to be the objects of his incensed justice, to undergo that death and misery which they, by rebellion, brought upon themselves.

Now in all this, "Hath not the potter power over the clay, of the same lump to make one vessel to honour, and another to dishonour?" Rom. ix. 21.

Reader, I pray consider, that the lump in the place now quoted, intends no other than men and women, whom God, the absolute sovereign of the world, decreed to create: the making vessels is God's creating mankind with a purpose to permit their fall.

His making one vessel to honour, and the other to dishonour, is God's creating one with a fixed purpose to recover him out of that fallen state into which he was to fall, and that by sovereign grace; the other he leaves to die and perish in that wretched state into which he, of his own default, fell.

In this procedure God is altogether free; neither can the creature, so left by God, any way reflect on God, as dealing unjustly or unequally with him; and the reason is, because God is under no tie or obligation to give grace to that creature, who, of his own accord, did abuse and throw away

that stock of grace whereby he was rendered capable of keeping the law of his Maker; and who, by the instinct of his vitiated and corrupted nature, doth obstinately oppose and resist the means of cure propounded and tendered in the gospel.

So that the point in controversy between me and the adversaries already named, is in this comparison propounded in the verse last quoted, lively set forth; from which it is apparent, that the design of the apostle is to prove that God, as the undoubted sovereign of the world, who acts what him pleaseth, and that according to the counsel of his own most holy will, decreed to make some of the corrupted mass to be vessels of mercy, and of the rest vessels of wrath; and that by electing some unto himself, upon whom he purposed to bestow his love, with all the means tending to fit and prepare those persons so elected and chosen, for the actual enjoyment of that love:

Such as a Redeemer, to die for them; faith whereby they should be made partakers of that Redeemer, with all the saving graces of the Spirit promised in the covenant of grace, with final perseverance in grace to the end: the rest, as hath been before observed, he left, or passed over, purposing to leave them in that wretched and deplorable condition into which they causelessly plunged themselves.

Neither is God therefore the cause why the reprobate is sinful and wicked, but his own will, being left to its own natural freedom, did

most freely and readily choose that which was by God's law forbidden, upon pain of God's displeasure and curse.

The second property in God's act of election is its unchangeableness; and, therefore, most certain it is, that he or she whom God hath once purposed to love and save, shall never finally, or totally, fall away from grace, or miscarry eternally. Psal. xxxiii. 11. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."

What is God's election of some to life eternal, and the means leading thereto, but the birth or product of his own counsel? Rom. ix. 11, "The purpose of God, according to election, must stand." And, oh! what an unspeakable cause of rejoicing is this very consideration to that man or woman, who find in themselves the fruits or effects of the new birth, to think and believe that they in particular are chosen to life eternal, by him who cannot change that purpose of his wherewith he hath purposed to save so poor and miserable a sinner, as the effectually called sinner looks on himself to be.

Neither is the poor weak believer to doubt but that those sins and backslidings, both of his heart and life, for which he will be but too apt to fear, and conclude God will at length cast him off, were all perfectly known to God, even then when he elected him to salvation; notwithstanding which, God fixed his love, and embraced the poor sinner in

the bosom of his irreversible decree, when nothing of loveliness, but rather the contrary, appeared to the eye of God's præcognition, or fore-knowledge, in the soul, so pitched on by his decree.

Whom God once loves with that electing love, he loves them to the end. Jer. xxxi. 8. Mal. iii. 6. John xiii. 1. Rom. xi. 29. And as God's act in electing is without change, so, in the third place, it was from eternity; though the work of effectual calling and saving conversion be in time, yet God's decree and purpose of bestowing that grace and mercy on the elect sinner was before time. So witnesseth the apostle, Acts xv. 18, "Known unto God are all his works, from the beginning of the world." Ephes. i. 4; "According as he hath chosen us in him before the foundation of the world." 2 Thess. ii. 13; "From the beginning hath God chosen you." Rev. xvii. 8; "Whose names are written in the book of life, from the foundation of the world."

The electing love of God is from one eternity to another; as it did commence before time, so when time shall be swallowed up of endless eternity, this love of God to his elect and chosen in Christ will be, and continue, the same for ever.

And, therefore, let that believer, who feels himself inwardly and frequently annoyed with those discouraging fits of fickleness and inconstancy, in walking with God in the way of new obedience, take sanctuary here by faith, applying to himself the sweet benefits of these properties of God's elect-

ing love, filling both his head and heart with the thoughts and fixed persuasion that the blessed God, who is the infinite sovereign of the world, who acts all things which pleaseth himself, according to the counsel of his own will, hath, of his own good pleasure, chosen him a poor, unworthy, empty, nothing creature, to be a vessel of mercy, through Jesus Christ, to the praise of the glory of his own grace; and that love, wherewith God hath loved him, began towards him before he had an actual being, yea, before the world was: and as that love of God was set on him before time began, so when time itself shall be no more, that love of God to him shall still be endless, like God himself. Nothing more conduceth, under God, to heart-settlement, in the ways of God, than to be well versed in understanding and believing, with application to one's self, these fundamental principles of gospel religion.

And this one thing I desire the reader to remember, and carefully to observe, viz. that if there were no other argument to evince and make good the truth I have now asserted, than the arduous and elaborate endeavours of Satan and his busy agents, both in preaching and printing against the doctrine of election and reprobation, it were sufficient. The devil and the pope knew full well how destructive and pernicious to both their kingdoms, the bringing sinners to the scriptural knowledge and right believing this doctrine will be.

And, therefore, for preventing hereof, the doc-

trine itself must be exposed in the blackest hue, as a doctrine which makes men proud, secure, and careless of good works, and which leads men to loose living, and in the end to final desperation: and as the doctrine itself is shot at by the Romish and Arminian archers, so the most zealous and bold assertors and maintainers of it are set out in the most odious and black colours, which envy and malice itself can devise; but maugre all the craft and envy of the devil and his most subtile and industrious tools, the doctrine of particular election before time, is plainly held forth and asserted in the writings of Moses, the prophets, and the holy apostles: and in case divine providence calls to a suffering condition for a defence of it, I do not doubt but God hath a sealed number in these kingdoms, known to himself, who will be enabled to seal the truth of it with their dearest blood.

An objection or two lies in the way to be answered, before I can proceed to what remains behind.

Object. 1. The doctrine of particular election puffs men with pride.

Answ. The contrary to this the devil himself knows to be true.

For I doubt not but satan hath made his observations, that none of all God's called children have more abounded with humility and self-abasement, than those who have had the highest assurance of God's electing love: none but these can rightly

admire and adore the grace and love of God in Christ Jesus.

“To me, who am less than the least of all saints, is this grace given,” &c. cries that great apostle of the gentiles, Ephes. iii. 8. “This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am the chief,” 1 Tim. 1. 15. “For I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am,” 1 Cor. xv. 9; 10. It is to be observed, that among all the apostles none was more highly advanced, in respect of extraordinary manifestations and gospel revelations, than Paul was; and yet, among all the apostles, none more abased: no greater admirer of free grace than he was; and indeed, not only Paul, but others also, both under the Old Testament and under the New, whom free grace singled out to be vessels of mercy: these were still addicted to go out of themselves in a way of self-abasement, and crying up the riches of God’s grace and mercy, every way free and undeserved by them. And herein I appeal, most freely, to the personal experience of every regenerate believer now living, whether they do not find in themselves, that the nearer they come to know and perceive the love of God to themselves in particular, the more vile they are in their own esteem; and the more the sight and sense of their own nothingness grows and abounds,

the more are they inwardly stirred up to adore and magnify the riches of God's free grace, who hath vouchsafed to regard such poor contemptible worms as they judge themselves to be.

Object. 2. The doctrine of particular election cuts off the force and strength of all threatenings and warnings which are recorded in the scriptures as a curb and bit, to restrain men from sin.

Ans. The ever-blessed and holy God, who decreed to elect and choose a particular number to salvation, hath decreed also the means of bringing them to that end, whereof those threatenings and warnings, scattered here and there in God's word, are a part; the which the good Spirit of God makes effectually useful to work and increase in the elect, (called to the state of grace), the filial and reverential fear of God; as also to caution them against all kind of declinings in the way of holy walking with God, in the way of new obedience to his holy commandments; the which God hath revealed in his word to be the only way in which true believers must go to an actual possessing the purchased inheritance, according to Psalm i. 1, 2, 3. Psalm cxix. 1, 2, 3. Heb. xii. 14.

These divine threats and warnings are, through the saving influence of the Spirit of grace, made a powerful bit and curb, to restrain the savingly-converted from returning, with approbation and delight, to former and forsaken folly; and not only so, but to keep them more close to their

duty in a gospel dependance on Christ, their mediatorial head, for all manner of supplies, till they come to glory.

Those threats and warnings, if they were ten thousand times more than they are, will never curb or restrain any reprobate from loving and liking sin.

It is true, that through the common operation of the Spirit of God, such threats and warnings may, for a time, influence a hypocrite to a keeping him from the external gross acts of sin, and a putting him on doing many things which are morally good in themselves. But, alas! what will this avail, while the state of the man is unchanged, and his heart unrenewed. Sad instances hercof are recorded in God's word; witness Pharaoh, *Exod. vii. 4*, and Judas, *Matt. xxvi. 15*, *Matt. xxvii. 5*, with many other reprobates, whose names are left on record in the book of God, who were neither restrained from sin, nor yet kept back from running headlong to hell, with this bit in their mouths. The Spirit of God, by the holy prophet, gives a full description of the natural disposition of wicked hypocrites, as touching the incorrigibleness of their hearts, in going on in sin, not only under God's rod, but also under his favourable dispensation, which, one would think, should win them to repentance. *Jer. v. 3. Rev. xvi. 9, 10, 11. Isa. xxvi. 10, 11. Rom. ii. 4, 5.*

Object. 3. If I be elected to life eternal, before

time, I may live as I list; I need neither to believe, to repent, or to use the means of obtaining salvation: and though I live after the flesh, I shall be saved, being elected.

Answ. To this threadbare objection, which is commonly in the mouths of all cavillers against the doctrine of election, I answer in two particulars.

First, This objection doth not, in the least, find any encouragement from the doctrine of particular election before time, as will evidently appear by the inseparableness of the end and the means, asserted and held forth in the word of God, and constantly maintained by the orthodox against Papists, Arminians, &c.

He who hath elected to life eternal, he hath also elected to the means; such as believing in the Lord Jesus Christ, held forth and offered in the gospel; repenting for sinning against God; advancing in holiness, and persevering in the same to the end. From whence it plainly appears, that he who makes this objection is either wilfully ignorant, not in the least understanding the doctrine of election according to divine revelation, or, which is unspeakably worse, an affected caviller and a wicked subverter of the gospel. Suppose I should query of the Papist, the Arminian, the Quaker, and Free-willer, who are all agreed in opposing and decrying the doctrine of particular election before time, and perseverance to the end, whether they believe that God hath decreed, or

absolutely determined in himself, how long he or they shall live or continue in this world? the answer will undoubtedly be in the affirmative, viz. That God hath decreed or determined, in himself, how long he or they are to live or continue in this world.

If then, say I, you believe that God hath decreed in himself how long you are to live or continue in this world, what need you to mind any of the concerns of this world for the support of human life? Why will you so insatiably covet the perishing riches and the transitory pleasures of the present world, seeing God hath decreed how long you are to live?

The answer again will be, He that hath decreed how long I am to live in this world, he hath also decreed, and in his revealed will commanded me, to exercise my reason, and my other natural faculties, in order to procure and make use of the ordinary means, such as food, raiment, physic, and the like; whereby, in an ordinary way, the life and health of the body are secured and maintained. Here, in the concerns of the body, they are sharp and witty enough, even to an outdoing thousands of the children of God. But in the concerns of the soul they are as corrupt and heterodox as they are sound and rational in the other.

If a Papist or an Arminian should fix his purpose of building a house in such or such a place, it cannot be rationally supposed that he intends to build without materials; and therefore my reason

tells me, that in order to accomplish that his purpose, he hath also purposed to provide all the several materials necessary for such a purpose.

‘*Qui serio vult finem, media etiam ad finem illum tendentia vult:*’—He who in good earnest wills the end, he also wills the means leading to that end,—is a sure rule both in logic and divinity. And why these Popish Arminian cavillers should not allow it its proper place in the doctrine of election before time, I can understand no other reason for, than either because God hath judicially smitten them with blindness of mind that they should not be able to understand or believe this amazing doctrine of election before time, or else because God hath left them, as he did Pharaoh, to harden themselves, that they might; with the greater acuteness and stubbornness, oppose and withstand his sovereignty in electing some and reprobating others of the same fallen and corrupted mass, and that before time.

Secondly, As there can be no argument more cogent and irrefragable to evince and prove a man to be either a fool or a madman, than his resolving to expect the accomplishment of an end, such as building a house, or living in the world, without the use of the proportionate means leading to such ends; so there is no argument which more strongly proves a man or woman to be of the number of reprobates, than to expect or hope to go to heaven in the continued and approved neglect of believing in the Son of God, repenting of sin, living a holy

life, and persevering in the same to the end of life.

Object. 4. The doctrine of election before time doth not only encourage to sin, but it leads people to final desperation; for preventing of which all imaginable care ought to be taken to suppress and decry it.

Ans. To this horrid and blasphemous objection, I shall, in Christ's strength, answer in four particulars.

And, First, I do boldly affirm, in the name of the ever blessed Trinity, that this blasphemous objection did originally spring from that spirit which charged the Son of God with casting out devils by Beelzebub, which, if I mistake not, is the unpardonable sin against the Holy Ghost; and such as peremptorily, with allowance and approbation, persist in making and liking the same against the doctrine of election, so plainly revealed and so positively asserted by the Holy Ghost; I am not afraid to declare and pronounce the children and successors of those Pharisees, now in hell, who vented that unpardonable blasphemy against the Holy Ghost, Matt. xii. 24, 32. Let all cavilling adversaries, who bring this objection against the doctrine of God's absolute and free election before time, have a care they be not found ranked among those mighty sinners who, in the height of their wickedness, run themselves most desperately upon the thick bosses of the Almighty's buckler. Job xv. 26.

Secondly, If the doctrine of election be such a dangerous doctrine as leads to licentiousness, and which, in the end, brings men to desperation, I would fain know how it comes to pass that the enemies of this doctrine are such slaves to their brutish lusts, and why so many of them die in despair when under powerful awakenings and common convictions in their guilty consciences?

Thirdly, I do with greatest confidence and certain assurance, grounded on the word of God, and backed with my own personal experience, affirm, that as the right knowledge and believing of the doctrine of election before time, with a particular application thereof to one's self, is the only doctrine that sets the heart of a true believer against all sin, and which secures and keeps the believer from desperation in the time of the deepest desertion and most violent temptation ; so the doctrine of free-will and general redemption is a doctrine which encourageth to sin, and which necessarily leads to desperation.

Here two things are to be demonstrated : First, That the doctrine of election before time rightly understood, and particularly applied by faith, is the only doctrine which engages the heart of a sound believer against all known sin, and which fortifies and secures the believer against desperation in the time of the deepest desertion and the most violent temptation.

Secondly, that the doctrine of free-will and general redemption, is a doctrine which encour-

rageth to sin, and which necessarily leads to desperation.

The first of these will evidently appear to him that rightly considers and believes the particulars following :

First, the purpose and design of God the father in electing, which was, that his elect and chosen, who were fallen into sin and misery in Adam, their natural and federal head, might be delivered, and, by strong hand, rescued out of that state of sin and misery, and made effectual partakers of that liberty and redemption, purchased by Christ his son, the sponsor and surety of his elect.

Secondly, The design of Christ, the surety and sponsor of the elect, in the whole work of mediation, which he undertook to go through for the elect, which his Father had chosen in him, which was to purchase for, and in time to apply actually to, the elect, the saving benefit of that freedom and redemption purchased by himself.

Thirdly, The design and office of the Holy Ghost, which is to sanctify and renew the souls of the elect in effectual calling, and to carry on and maintain the work of grace, begun in the believer, to the end.

Fourthly, The design of the gospel in revealing and discovering the mystery of God's love and grace to his elect and chosen, which is, that believers might, by virtue of Christ's death savingly applied, die unto all sin, and that they might, by

virtue of Christ's resurrection, walk in newness of life before God.

Fifthly, The design of divine providence towards true believers, which is to purge them from the remains of indwelling sin more and more, and to make them more and more to abound in holy conformity to Christ their mystical head.

All these, as so many lines in a centre, do meet in the doctrine of particular election, the which, when the believer seriously considers, and by faith applies to himself, he is so far from being drawn either to sin or desperation thereby, as that he finds the quite contrary in himself, viz. an admirable aversion and repugnancy to yield consent to the flattering solicitations of sin, and an anchor hold, which powerfully keeps him from descending into the darksome valley of desperation, which is, as I may say, the very entrance into hell itself.

When the believer is at any time attacked by satan, his enticing instruments, or by indwelling corruption, to yield to the motions of sin, he fetcheth arguments against sin from the doctrine of God's election thus: 'Hath God from all eternity fixed his gracious purpose of delivering and rescuing me out of that state of sin and misery, into which the apostacy of Adam, my natural and federal head, plunged me, and that by choosing out and fixing on his own Son to be a surety and Saviour to purchase a liberty, and to work out a perfect and complete redemption for me; and shall I, can I, with approbation, yield my full

consent to grieve and offend this freely and this dearly-loving God? I cannot do it; neither can all the craft and policy of my spiritual enemies ever work me to a willingness to go back into that state of spiritual captivity, under sin and satan, from which the grace of God, in election and effectual calling, hath set me free.'

Secondly, 'Hath Christ the son of God pursuant to his Father's holy decree and gracious purpose, and in compliance with so noble and glorious a design as redeeming captive sinners, and reconciling them to his Father, consented to become a mediator for me, to work out a work of perfect redemption for me, that I might be set at liberty from the law's curse, from the dominion of sin, and the usurpation and tyranny of the devil? and shall I consent to commit sin against such bowels of mercy and love? I cannot do it.'

Thirdly, 'Hath the Holy Ghost, who, in conjunction with the Father and the Son, had a hand in my election to eternal life, vouchsafed to take on him the office of a sanctifier, to sanctify and renew the elect in effectual calling, and who hath begun in me the work of special sanctification, and will never finally leave me till he hath perfected his work begun in me; and shall I, can I, willingly grieve and offend that Holy Spirit, by whom I am sealed to the day of redemption? I cannot do it.'

Fourthly, 'Is the gospel appointed by Father, Son, and Holy Ghost, to be a word of revelation,

to discover to me how the heart of God, his Christ, and Holy Spirit stood affected towards the elect, and toward me in particular, from eternity and to endless eternity; and not only so, but the same might be a rule of direction to me, all my days, to discover the false ways I am to shun and avoid, as also the paths I am to walk in, in order to a pleasing the Holy Trinity, and coming safe to heaven; and shall I, can I, consent to abuse so sweet and excellent a gospel? I cannot do it.'

Fifthly, 'Is the design of divine providence, in all its various dispensations to the elect, and to me in particular, to purge believers from the remains of indwelling corruption, and to make them more and more to abound in holy conformity to Christ their mystical head; and shall I abuse it by sinning against it, and taking an occasion therefrom to be vain and secure in my conversation? I cannot do it.'

And as the true believer is enabled, being taught and guided by the Holy Ghost, to fetch arguments against sin from the five sacred topics now mentioned; so is he, in like manner, enabled, being savingly influenced by the inhabitation of the Holy Ghost in him, to fetch from the above-named topics arguments to keep him from final desperation, in the most violent hurricane of temptation which can attend on a deserted or an afflicted condition.

To evince and clear up this truth, for the comfort and encouragement of the poorest believer,

in an hour of sore distress, when the waters of affliction reach even to the very soul, to a sensible endangering the extinguishing the little grace lodged in the soul; let it be seasonably and seriously considered, that the believer, when he finds satan, his wicked instruments, and indwelling corruption, all conjunctly together, pressing and working his soul within to despair of mercy and salvation, he falls on arguing from the sweet doctrine of God's election thus: 'Shall I, can I, who am secured of life eternal by the gracious and unchangeable decree of the immutable God, despair of mercy and salvation, as satan, the wicked world, and my own carnal reason, would have me do? I cannot do it. If it were possible that my sinking soul should drop through the very jaws of despondency into hell itself, from thence would God's unchangeable purpose of grace fetch and deliver it.'

Secondly, 'Shall I, or can I, for whom Christ the son of God hath undertaken, as a sponsor and surety, and for whom he hath wrought a perfect reconciliation by his own mediatorial righteousness, in which no spot or defect ever was, or ever shall be, found by God, angels, or men, despair of mercy and salvation, as devil, wicked men, and my own carnal reason would fain persuade me to do? I cannot do it.'

Thirdly, 'Shall I, to and for whom the Holy Ghost is become a sanctifier and a renewer of my nature, and who, by his saving influential presence,

dwells in me, never finally to leave me till his good work of grace begun in my soul in effectual calling, be completely perfected, despair of mercy and salvation, as the devil, wicked men, and my own carnal reason would have me do? I can by no means do it.'

Fourthly, 'Shall I, who have all the sweet and precious promises of the gospel, of God's love and grace to comfort and assure me, that God, Christ, and the blessed Spirit, will never, never fail or forsake me, despair of mercy and salvation as mine enemies would persuade me to do? I cannot do it.'

Lastly, 'Shall I, who have the divine providence engaged for me, to uphold me, to purge out the remains of indwelling sin in me, and to forward me in conforming to my mystical head, Christ, in holiness, despair of mercy and salvation as my enemies would have me? I cannot do it.' This is the use which a true believer makes of the doctrine of God's election before time, while faith in the believer is in its right exercise; none will stumble at it, so as eternally to perish, but such as are not, by that act of God's electing decree given to Christ before time, to be actually redeemed in time.

Secondly, The doctrine of free-will and general redemption, is a doctrine which encourageth to sin, and which necessarily leads to desperation. I shall offer two things to consideration for evincing and clearing up this for truth; the which I desire

the reader to weigh and consider without prejudice.

First, The use which all unregenerate men make of the doctrine of free-will, which sad experience teacheth, is this: I will turn to God by repentance; I will believe in an atoning Saviour; I will fall on the work of reformation, and thereby prevent my perishing by the deserved judgments of God, when I see my own time, and when I am thereto disposed. Who sees not, except one spiritually blind, how greatly this doctrine doth encourage to sin? For, saith my carnal reason, as often it hath while I was in a state of nature, if I do not return to God upon his call and invitation this day, this month, this year, I fully purpose and resolve to do it the next; for God hath implanted in my soul a principle of free-will whereby I am enabled to answer his call, by repenting, believing, and reforming; the which, when I do, though not at present, God will have mercy on me, and I shall be accepted, being secured by that general redemption provided for all who so repent, believe, and reform. Woeful and sad experience convinceth me, that many god-provoking follies and vanities of youth, in my heart and life, have been indulged by this deceiving cursed doctrine. Oh! how often hath carnal reason within me cried out, when the common notions of the Spirit of God hath touched my conscience, to call on me to convert and turn to God? I will repent, I will

convert, I will turn to God to-morrow, to-morrow : as Augustin confesseth of himself, he often put God off with his free-will, ‘ Cras, cras, to-morrow, to-morrow ;’ till at length he grew both ashamed and weary of his graceless to-morrow, crying out to the Almighty, in the very hour of his effectual conversion, ‘ Quam diu Domine clamabo cras, cras? Quare non hodie Domine, &c.—How long, O Lord, shall I cry to-morrow, to-morrow? Why, O Lord, should I not be converted this very day?’

And as an unregenerate man takes encouragement from this principle to go on in sin, so it leads him to desperation : of this also my sad experience hath fully convinced me, as plainly appears by the near approach I made to hell, in my own apprehensions, while I bordered so near the confines of final desperation, finding in myself how vastly short my personal qualifications came of answering the law’s demand, as a condition of life and salvation. I found that nothing could possibly quiet or satisfy my wounded despairing conscience, but what doth effectually appease and satisfy that Holy God, against whom I have so many thousands of times offended, which can be nothing short of an infinite righteousness; which righteousness can be had no where but in Christ God-Man, and no way to be had but in a way of believing, of which mystery my blind and perverted reason was as ignorant as a beast: and not only so, but my heart and soul

were zealously set against looking for life and salvation in any other way than that of free-will and general redemption.

This principle, so every way quadrating with my legal frame of heart, which was acted by no other principle but Do, and live.

Here it might not be amiss or unseasonable, for the relief and encouragement of a poor tempted soul, who, as touching this very point of election, may, by walking in darkness, having no light of comfort in his own spirit, to answer or resolve this needful question. How shall a poor, bewildered, tempted soul, come to know that itself in particular was elected of God before time?

To this question, about which many of God's called ones are not a little distressed in their own spirits, I shall answer in three particulars.

First, The way to know thou art elected before time, is to go about it in a right way or manner. By this I mean, thou art not to attempt to pry into the secret counsels of the Most High concerning this matter, knowing that secret things belong to God, and to none else, until he pleaseth to reveal them, Deut. xxix. 29. Therefore, in order to know this mystery to thy comfort, do as thou wouldest do, if thou wert to bring both ends of a bottom of thread or yarn to meet together; the way is not to begin at that end which is hid in the very centre of the bottom, but to take the end which is outmost and next to thee, and by thus doing thou wilt soon bring both ends to meet; whereas, if

thou go about it in any other way, as by cutting or ravelling the bottom to hasten the work, thou wilt but fret and vex thyself, and which is worse thou wilt mar and spoil the work. Do not then attempt, as the devil and carnal reason would have thee, to climb up to heaven to inform thyself of this matter; God's work must be done in the way of his own appointment; which is, that thou begin first with thy own heart. See, examine, and search thy own soul, to find out whether his Holy Spirit hath ever been at work there. The cause must be known by its proper effects, not the effects by the cause, 2 Cor. xiii. 5. Gal. vi. 4. 2 Pet. i. 10.

Election, the thing thou wouldest fain be resolved about, is the cause (this is a secret in God's breast) which can be known by thee no other way, ordinarily, but by its effects, which are faith in thy heart, and obedience to Christ's commands in thy life and conversation. If the Spirit of God hath called thee to embrace and close with Christ, held forth in the gospel; and if the fruits of that thy closing with Christ do discover themselves in thy life and conversation, thou hast no ground or reason to question thy election, but what the devil and thy carnal reason suggest. Acts xiii. 48, "And as many as were ordained to eternal life believed." John x. 26, "But ye believe not, because ye are not of my sheep, as I said unto you." In the scriptures now quoted, election to eternal life is held forth as the cause of faith; and faith, or be-

believing in Jesus, as the undoubted fruit or effect of election.

Secondly, Art thou frequently tempted to doubt of, and question, thine election to eternal life?

This is an undoubted argument, that the devil discerns in thee the fruits and effects of God's electing love to thy person, which puts him upon tempting thee to question and doubt of God's love to thee.

Where the devil knows he hath the full and quiet possession of a sinner, there he suggests, that the man is a good christian: his faith is a good faith, and God is his father, and that he is elected and shall be saved, notwithstanding he lives after the flesh.

On the contrary, where the devil sees and discovers the fruits and effects of God's grace and love appear, there he pesters the soul with infernal suggestions and temptations, to put the soul on misbelieving and questioning the truth of God's grace bestowed on the sinner; thou art but a painted hypocrite, thou art none of God's elect; it is in vain for thee to hope or expect to go to heaven. Thus he dealt with the believer's Redeemer. Matt. iv. 3, 6, "If thou be the Son of God," &c.

And if the adversary hath done this to the green tree, what will he not attempt to do in the dry? Luke xxiii. 31.

Thirdly, Dost thou find thine heart fixedly resolved, come life come death, to cast thy soul at

the foot of Divine Sovereignty, in the way of duty, shunning all known sin, and pressing after holiness, resting entirely on the grace and merit of Christ after life and salvation? Thou art to know, for thine everlasting comfort and encouragement, that no reprobate ever was, or ever shall be, able to do this. Time will discover that thou art one of God's elect; go on in the strength of thy God: fear not.

CHAP. II.

OF REPROBATION.

By what hath been discoursed out of the holy scriptures, concerning the act of God's election of some to life and salvation by Jesus Christ, to the praise of the glory of his own grace; it unavoidably, and by necessary consequence, follows, that the same Sovereign God hath reprobated, or rejected, the rest, not so elected; and that, from all eternity, having decreed never to recover them by converting grace, but hath fixedly purposed for sin to damn them; and that for the praise of the glory of his own justice. Nothing can be more plain than that, if God hath elected and chosen a certain number out of the whole corrupted mass or lump of fallen mankind, in whose salvation he

hath purposed to glorify his mercy and free grace by Jesus Christ, then hath he refused or passed by the rest, as will most evidently appear in all the parts of it.

The decree of reprobation hath in it four parts, to each of which I will speak as plainly and as briefly as I can.

First, God hath refused or rejected some particular persons, on whom he purposed never to have mercy; this is most evident from the scriptures following. "But ye believe not, because ye are not of my sheep, as I said unto you." Rom. xi. 7, "But the election hath obtained it, and the rest were blinded." Rom. ix. 18, "Therefore hath he mercy, on whom he will have mercy, and whom he will he hardeneth." In which scriptures it is plain and conspicuous to every one savingly enlightened, that there are two distinct or differing parties intended or spoken of; some, whom Christ chose to himself, known and distinguished by the term, sheep; and others, whom Christ denies to be so. These are those intended in Matt. xxv. 32, 33 termed goats, opposed to the sheep of Christ. Some, whose understandings were savingly enlightened to know the glorious mysteries of the covenant of grace, in order to salvation; and others not at all enlightened, but left to abide in that spiritual darkness and blindness of mind, which they brought into the world with them. Some, whom God's powerful grace mollified and softened to saving repentance, in order to mercy; and others, whom

God sees fit to harden, that is, to leave them to that sin of their town, which hardens them.

Secondly, God hath from eternity rejected or refused these.

This is plain from the scriptures following. Jude 4, "There are certain men crept in unawares, who were before of old ordained to this condemnation." Rev. xvii. 8, "Whose names were not written in the book of life from the foundation of the world." 1 Pet. ii. 8, "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed." From all which it is manifest that God did, as a just judge, purpose and decree to give up the reprobates to the obstinacy of their own mind, and their wilful disobedience against his Son Jesus Christ; that so they might not only ripen themselves for, but even pull down, the judgments of God upon themselves.

Thirdly, God hath decreed to damn these persons for sin.

This is plain from the following scriptures. Prov. xvi. 4, "The Lord hath made all things for himself; yea, even the wicked for the day of evil." 2 Pet. ii. 12, "But these, as natural brute beasts, made to be taken and destroyed."

Fourthly, God's reprobating some persons from eternity, and that in order to damn them for sin, is for the praise of the glory of his own justice.

This is so plain and obvious, that he who runs may read it. Rom. ix. 22, "What, if God wil-

ling to shew his wrath, and to make his power known, endureth, with much long-suffering, the vessels of wrath fitted to destruction."

Against this doctrine of election and reprobation of particular persons, the Quakers, Papists, Arminians, Free-willers, and others, who, in this point, are all one with them, object several things; out of which I will single the chief and most material of their objections, which, to ignorant and injudicious minds, seem to be of great force against the doctrines now laid down; to which I shall give plain and clear answers from God's word, to the end the fallaciousness and deceit of these men might appear, open-faced, to all men.

Object. 1. They object, that to hold and affirm, that God hath from eternity elected and chosen a particular number to himself out of the corrupted mass of fallen mankind, on whom he decreed, unchangeably, to shew mercy, leaving the rest with a full purpose never to recover them to life and salvation, reflects on God the highest cruelty imaginable.

Ans. To this seeming plausible objection, I shall reply in the particulars following.

First, I have made it evident, from God's own word, that God hath, undeniably, elected a certain particular number to himself out of the corrupted mass of fallen mankind, on whom he, unchangeably, decreed to shew mercy, leaving the rest, not so elected, in that state of sin and misery, into which they, voluntarily, run themselves.

Secondly, By way of query ; I desire to know by what scripture (divine) the Quakers, or any who are their abettors in this point, can justify their bringing in lies to plead for God ? or wherein doth it appear that his truth stands in need of being upheld by the figments of their vertiginous brains ?

Job puts such a like question to his three friends, who all seemed to take part with God against himself. Job xiii. 7—9. “ Will ye speak wickedly for God, and talk deceitfully for him ? Will ye accept his person ? Will ye contend for God ? Is it good that he should search you out ? Or as one man mocketh another, do ye so mock him ? ”

What do these heretical pretenders to an infallible spirit less than mock God ? who, in pretence of making God more merciful and pitiful than he himself hath revealed in his word he will be, or than the wicked in hell will find him to be, strike at, and audaciously dispute against the justice and sovereignty of God.

These pleaders for God will, forsooth, have God to be so tender, compassionate, and kind, as to love all his creatures with an equal love ; and consequently, that to fix his love on a small and particular number, to whom his special grace and favour should be extended, and to pass by the greatest number, on whom to resolve never to shew mercy, is altogether inconsistent with the tender, kind, and merciful nature of God. Now, whether these men do not, in pretence of pleading for God, cause, as much as in them lies, both his attributes,

his counsels, and his word, to clash and contradict each other, I leave to the judicious and unprejudiced reader to judge.

I demand from John Burnyeats, and the rest of the Quakers who joined with him in challenging me to make out, by the scriptures of truth, that doctrine which I am now defending against them, why or wherefore God was so strict and severe, as to confine those angels, which, of their own accord, fell from that state of innocency and blessedness, wherein they were created, to those chains of darkness wherein they are to be kept to the judgment of the great day? and that without extending the benefit of a redeemer to them. Was it because the angels were not his creatures? Certainly they will not say so; for without dispute, the angels were in their nature far more glorious and excellent creatures than was Adam and his posterity in their state of innocency.

Was it because God's arm could not reach to help and deliver them? They dare not say so. Neither was it because God had no bowels of mercy and compassion in him towards his creatures: this cannot be supposed to be the reason; for, alas! this, viz. the tender and merciful nature of God to his creatures in general, is the argument whereby they would overthrow the doctrine of particular election. What is the reason then? Did the angels fall by sin and apostacy? Yes, they cannot deny it, unless they deny the scriptures to be the scriptures of truth. And were those angels, all

of them, sent forthwith to hell for their apostacy and rebellion? This they cannot deny. Was not the least dram of mercy shewn to one of that numberless number which fell? They dare not affirm there was, or ever shall be; if they do, it lies at their door to prove it.

If then the reason why the apostate angels are eternally lost, is not because they stood not related to God as creatures, nor because the hand of God was not strong enough to prevent their sinking into hell; nor yet because God wanted bowels of mercy and compassion: the reason then must be, because the glorious God did, before time, decree and purpose with himself, not to recover those creatures whom he foreknew would causelessly rebel and apostatize from that state of holiness and happiness, in which he decreed to make them.

If then the adversaries I now contend with, will acknowledge God to be just and righteous in leaving the angels, which by transgression fell, so as never to shew them favour more; I desire to be informed by what law the Sovereign Majesty of heaven can be justly charged with cruelty, for saving but a small remnant of apostate Adam's offspring, seeing that Adam was every way as voluntary and free in sinning against God, as were the angels which fell.

Surely, had it pleased God, he might have cast both Adam and his children into the same lodging with Beelzebub and his apostate train, there to en-

sure, to endless eternity, the torments due to their rebellion and disobedience.

And in that God hath been pleased to extend mercy to any of Adam's posterity, it is mere grace and mercy, every way undeserved, the which he was no way bound to shew to Adam and his children, any more than he was obliged or bound to help or commiserate the fallen angels.

If John Burnyeats, or any of his friends, who oppose the doctrine of particular election, can prove by the scriptures that God hath given, or is by any law bound to give, special saving grace to rebels, who have fallen by their causelessly abusing and losing the grace given in Adam, their natural and federal head, any other than what he bestows on his elect, and that in the right of election, I will readily submit and yield the cause.

Object. 2. The scriptures of truth are express and positive in affirming, that the salvation discovered and held forth in the gospel, is designed by God, and offered by the apostle, to all men in general, without any distinction or limitation of persons; and therefore, to restrain that salvation to a stinted number, is most injurious and wicked.

Ans. These cavilling objectors do, at a very easy rate, wrest and pervert the sense of the Holy Spirit, not knowing what they say, nor whereof they so rashly affirm; where they meet with universal terms, from them they infer universal principles; witness the scriptures following, 2 Cor. v. 14. 1 Tim. ii. 6. Heb. ii. 9, where the apostle saith

that Christ died for all ; and that he gave himself a ransom for all men ; and that he tasted death for every man. They from hence infer and conclude, as they think, that, beyond all peradventure, the end and design of God's sending his Son into the world, and the Son's laying down his life, was on full purpose that general redemption might be procured for and granted to all and singular the sons and daughters of lapsed Adam ; and where the apostle Peter shews that God is not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9, they would fain persuade themselves and all others, that, without any restriction or limitation, the sense must be, that God wills not that any sinner should be damned.

And so foolishly fond are they of the general redemption, which, from the forecited scriptures, they highly conceit themselves able to demonstrate and prove against all gainsayers, that they, with great care, set down the terms, all, every, and any, in great capital letters, that the reader might observe and take notice of them.

That those universal terms, all, every, and any, are to be restrained and limited to a particular and select number only, which can be no other than that number which the scriptures positively affirm God elected and chose to himself out of the corrupted mass, as hath been above observed, is beyond contradiction.

The objection consists of two members, or branches ; first, the design of God, in preparing

and intending redemption and salvation for all men in general; secondly, God's commanding to preach, or offer it, to all in general, without exception. On these two mistaken grounds the Quakers, and the other heretics who in this point join with them against the word and churches of Christ, do ignorantly and falsely infer, that the benefit of the second Adam's obedience and righteousness is, in God's imputing and applying it, as extensive as was the disobedience and rebellion of the first, which, say they, was to all the posterity of Adam. The places of scripture from which they draw this their unscriptural inference are those of Paul, Rom. y. 18, "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Heb. ii. 9, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man."

The ground of these men's losing themselves in this controversy, is their using scriptures without reason, and reason without scripture; the which whoever doth, will be sure to run himself and his followers into a labyrinth of dark and uncertain interpretations of the most plain text of scripture; whence come, most commonly, chimerical and enthusiastical notions, which are attended as really with a satanical energy, to deceive earthly-minded people, as the true word of God is at-

tended with a divine energy and power, to teach and guide God's elect to the saving knowledge of God in Christ.

Here they seem, to the ignorant and unwary reader, to have scripture on their side, when opposing those who assert and defend the doctrine of particular election against these universalists, viz. those scriptures above quoted; in which God seems to have intended the redemption purchased by his Son for every individual son and daughter of Adam, and that because the term set down is universal.

But now, these men inhering in the bare letter of the scriptures, and laying aside the use of reason, the which they should make use of in distinguishing terms, they themselves, and their poor deluded proselytes, lose the true sense of the scriptures, never looking farther than the bare letter, never regarding whether they take the sense of the Spirit with them, yea or not.

And hence it is, that, with such unbridled licentiousness, some men do, with highest confidence, positively affirm, that the salvation of the gospel is purchased and intended for all and singular the posterity of the first Adam; and that an universal offer thereof is, accordingly, made to each man and woman. Whereas, indeed, when the judicious and unprejudiced reader joins scripture and sanctified reason together, accompanied with self-denial, and sincere and hearty prayer to God's throne of grace, for the obtaining from God the

true sense of the scriptures so much boasted of, he will plainly see how egregiously they are mistaken in both the one and the other; for neither doth God intend the death of his Son for salvation to any of Adam's children, save those whom he elected, and from eternity chose in Christ; neither doth God make such an universal tender of it to all men as the Quakers rashly and boldly affirm he doth.

This lies on me to demonstrate and make good against these boasting universalists; the which, that I might do to the satisfaction of the judicious and unprejudiced reader, I shall propound my argument dilemma-wise, thus: The terms all, any, and every, on which they ground their unscriptural assertion, are to be taken either in an universal sense, intending every individual of mankind; or else they are to be taken in a limited and restrained sense, as intending some of all sorts, ranks, and degrees of men indifferently.

If, by the universal terms above named, some of all sorts, ranks, and degrees of men indifferently be to be understood, then the assertion of the adversaries is manifestly false, and consequently the doctrine of particular election is true.

If by those universal terms all men and women without exception be intended, as the adversaries will have it, then must I be allowed to demand of them, how any of Adam's children come to be damned?

For seeing that God willed that Christ should redeem all the children of Adam who fell by his transgression, I would fain know how any created power can effect the hindering God of bringing about his own purpose, or frustrate the end and design of Christ in laying down his life; for undoubtedly if God should absolutely will and purpose the salvation of every individual son and daughter of Adam, it is not to be questioned, but that he being the ELSHADDAL, the mighty God, every way perfect and all sufficient, would find out ways and means to effect and bring about his own purpose, seeing that he works all things according to the counsel of his own most holy will, as Paul witnesseth, Ephes. i. 11.

It is in the work of regeneration as it is in the work of the first creation, God cloaths his word with a creating power; so that whenever, and wherever, he sends forth that creating voice of his mighty spirit, neither devil nor self, nor any other enemy or impediment, whether internal or external, shall ever be able to give any stop to his intended work; as the Lord himself tells his church by the prophet Isa. xliii. 13. "Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?" Whom God in justice and righteousness will damn and sentence to the flames of his deserved wrath for sin, who can rescue and save them? Whom God in sovereign mercy and grace purposeth to save and deliver, who can hinder or prevent him?

John x. 27. "My sheep," saith the Lord Jesus, "hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is stronger than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

Here, it is plain, that, from the invincible power of God and Christ, the certainty of the life, and salvation of the elect is inferred and proved.

That many of Adam's children are already in hell, and that many more will be lodged there, the scriptures affirm, and the Quakers cannot deny. How comes this to pass? seeing God, if we must believe the Quakers, designed a general redemption for all mankind, and that the Son of God laid down his life to ransom them from the curse and wrath of God, due for their sin. To say that God willed their salvation, but that their own obstinacy and wickedness hindered that his will should be accomplished on them, is, in effect, to say, that God did seriously and efficaciously will and purpose that all the children of Adam should be saved; but indeed the greatest part of Adam's posterity fell by the power of satan and their own rebellious will.

Now, whether to think or say, that either the power of the serpent, or the corruption in a sinner's nature can, or ever did, or shall, overturn

or prevent the efficacious will of God being accomplished, be not impious and blasphemous, I leave to every impartial and sober reader to judge.

Thus the first member or branch of the objection appears to be rotten and unsound; neither is the second any better, which affirms that God makes a general offer of that salvation to every individual sinner in the world; the which, if it be true, as the Quakers affirm, they are highly obliged to shew how it comes to pass that the greatest part of the world by far should remain in darkness, I mean with respect to the very external means of salvation, the which God hath seen fit to deny to many nations in the world; to which also the very letter of the holy scripture bears witness. A few instances hereof I lay down, that the reader may plainly see how vain these foolish boasters are in their imaginations, who would fain impose on all, that God doth love all the children of Adam with an equal love, and that the offer of his grace, in general, is made to all, without any exception or limitation; wherein they prove themselves as false in their sayings as they appear vain in their deluded imaginations.

They say, and boldly affirm, that the tender of salvation is made to all alike; I say, they belie the Spirit of God, in pretence of pleading for God, by whose instinct and immediate inspiration they would make the world believe they themselves, above all men, are guided; and not only so,

but they egregiously thwart and contradict the very letter of the scripture, which they seem to own and acknowledge to be holy, true, and the rule and standard of trial of all matters in religion wherein they and Christians differ.

For satisfaction herein, let the reader peruse, and with serious consideration weigh in the balance of God's sanctuary, what is recorded in Psalm cxlvii. 19, 20. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord."

Whether the place now quoted doth not evidently prove, that when God chose, called, and settled a church unto his own peculiar use and service, to whom he gave his word and ordinances for a rule of faith and holy obedience, he did not leave the other nations of the earth, out of whom he chose his people with a peculiar love and favour, in their native darkness and blindness, is a matter to be inquired into. That of our Saviour in Matt. xx. 16, "Many are called, but few chosen," doth also give countenance to the point in hand: he doth not say that all are called, but many; in which text there are three sorts of men offered to consideration. First, some who are not called at all. Secondly, some who are called with a common or external call, but not elected. And, thirdly, some who are called, not only with the common and external call, but also with the

internal and efficacious call of the Spirit, and that because elected and chosen to life and salvation. Now, that these three sorts of people were equally beloved of God, and their salvation equally intended, who but children of darkness and deceit dare to affirm or believe? That of Paul also, Acts xiv. 16. "God, who in times past suffered the Gentiles to walk in their own way," backs and confirms the present truth: and doth not the account we have by travellers, who correspond with the most parts of the world, inform us, that the greatest part of the nations have not so much as the name of Jesus Christ among them; and even in these kingdoms, where popery, arminianism, and quakerism prevail, doth not sad experience teach us how deplorable a condition the generality of the kingdom is in, as touching the saving knowledge of Jesus Christ, or the proper means appointed by God for the saving discovery of his justifying righteousness to the souls of men; such as the pure and unmixed word of truth read and powerfully preached to them, for calling them out of darkness into the marvellous light of the knowledge of God in Christ: for want of an orthodox teaching ministry, these kingdoms, especially England and Ireland, are near to a harvest ripeness, ready for the sickle of God's judgments, through the affected ignorance of the Lord Jesus Christ, which reigns in the minds and hearts of the greatest part, even of England's and Ireland's professors; with the occult and spiritual

idolatry of men's souls, whereby the Son of God and his pure gospel worship are shut out of men's hearts and affections, that the statutes of Omri, and their carnal secular interests, might bear the sway. To which I will add, that deluge of open debauchery and atheistical oppression and prophaneness, which like a land flood, over-runs the nations; the which, if not very speedily prevented by those who have the reforming power put into their hands by God, will pull down from heaven such sore and desolating judgments as will make England, with her hypocritical formal professors, an abhorring to all nations. More might be offered to consideration from God's word to the same purpose; as the sad and deplorable condition the Ephesians, Philippians, and other countries were in before the apostles were sent among them.

The ancestors and forefathers of whom God suffered to live and die like brutes, and worse, serving dumb idols, those teachers of lies, serving divers lusts, atheists, without the knowledge or hope of God in the world, Ephes. ii. 1, 2, 3. To them God sent no prophet or apostle, no law or gospel, which should be a means of salvation to them, till God sent Paul to their offspring.

Now, can it in truth be said, that God did equally love and will, or design the salvation of both the fathers and their posterity, seeing the means of salvation were denied to the fathers, and freely given to their posterity?

As touching the learned, or rather silly and

impertinent question, wherein the Quakers desire to be resolved, viz. What gospel of glad tidings it is which I and others, who hold the doctrine of particular election, have to preach to those for whom Christ died not?

Answ. This silly question is grounded on a false supposition, that faith is required of all men; the which I never taught, neither do I now own to be true.

For, I do not think or believe, that such as never heard of Christ, or who never had the means of knowing him, are required to believe that Christ died to redeem them.

Secondly, They are grossly, if not wilfully, mistaken, in thinking and saying, that I press on all I preach to, that it is their duty to believe that Jesus Christ died for them all, without any limitation or restriction. I do not believe that those people to whom the glad tidings of the gospel are preached, are any of them required absolutely, and without restriction, to believe that Christ died to redeem them. All who ever attended on my ministry, and who are able to give a judgment, will witness for me, that the scope and drift of my preaching is, to convince and awaken sinners out of their natural state, by opening up to them, from God's word, the happy sinless state wherein God created them in Adam, their natural and federal representative; how they came to fall from that happy state; and what the sad and wretched effects of that fall was to Adam, the head, and now is to all

his children in their unrenewed state. This I do instrumentally, by opening up to sinners the sense and design of the moral law, which is to discover sin, and to damn the transgressors of it before God, to let sinners know how spotless that obedience and righteousness must be, which answers its own demand, in order to its justifying them at the bar of a holy God; as also how weak and unable it is to help a lapsed transgressor. It points out and requires duty, but can afford no ability or strength to do that duty; and all this, in order to bring dead sinners to a sight and sense of their need of a Redeemer. I labour to make them sensible, that out of Christ no life or salvation is ever to be expected; and that until Christ the Son of God be received by a true faith, they themselves, with all their threadbare polluted morality, and all those advantages wherein they bless and count themselves happy, are all under the curse of God; and living and dying so, they must, as certainly as God is just and his law holy, look to be eternally separated from God and Christ for ever and ever. No civility, no goodness of natural temper, no morality, no zeal for that which they take to be the best religion, no learning or shining parts, whether natural or acquired, no riches or greatness in this world, will ever avail to keep them back from being, by the law's powerful sentence, sent down to hell.

When I find and perceive that the Spirit of God hath, by the law set home on the conscience,

brought the sinner, with the prodigal, to a sense of his undone condition; when I hear him cry out, not in a rotary and formal customary way, which, God knows, is too much in use and fashion in this sleepy hypocritical age, in the bitterness of his soul, 'Men and brethren, what shall I do to be saved?' I then open up, as God's messenger, the mystery of God's covenant of grace held forth in the gospel, wherein is discovered the incomprehensible all-sufficiency of the Lord Jesus Christ, to save and reconcile to God, the greatest and vilest of sinners. I presently fall on directing and sending the poor sin-sick wounded sinner to the Son of God, with his wounds and plague-sores, to be healed, pressing him to believe in the Son of God, out of whom no salvation is to be found. Hereto I add the peremptory command of God himself, that the poor despairing soul believe on the Son of God, 1 John iii. 23. Mark xvi. 16. By these methods and ways of God's own appointment, God is pleased to work saving conversion and effectual faith in the souls of elect sinners.

To what hath been offered out of God's own word, to prove the doctrine of particular election, before time, I here set down the judgment of the most orthodox protestant churches concerning the same: not that I think the word of God stands in any need of human testimony to help it out, but rather to shew forth the sweet harmony which is between the holy scriptures and the saints of God, in the holy and orthodox confessions of their

faith, concerning the present so much controverted and impugned doctrine of election and reprobation before time; as also to shame those nominal protestants, both non. and conformists, who have so apparently turned the back upon their own articles of faith, whereby both the one and the other party hath, not a little, strengthened the foundation of the Jesuits hope of bringing England's neck once more under the papal yoke; from which I heartily wish, and sincerely pray, that God will ever keep us.

I begin with the Church of England. 'Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them, by Christ, to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called, according to God's purpose, by his Spirit, working in due season: they (through grace) obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity.' See The Thirty-nine Articles of the Church of England, art. 17, Of Predestination and Election.

Secondly, The Confession of Faith agreed

upon by the Assembly of Divines at Westminster.

‘ By the decree of God, for the manifestation of his glory, some men and angels are predestinated to everlasting life, and others to everlasting death, 1 Tim. v. 21. Mat. xxv. 41. Rom. ix. 22.

‘ These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished.

‘ Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise of the glory of his grace.

‘ As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto, 1 Pet. i. 2. Ephes. i. 4, 5. Ephes. ii. 10. 2 Thes. ii. 13. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his spirit working in due season; are justified, adopted, sanctified, and kept by his power, through faith

unto salvation, 1 Thes. v. 9, 10. Tit. ii. 14. Rom. viii. 30. Ephes. i. 5. 1 Pet. i. 5.

‘Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only, John xvii. 9. Rom. viii. 28. John x. 26.

‘The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice,’ Matt. xi. 25, 26. Rom. ii. 12. 2 Tim. ii. 19. 1 Pet. ii. 8.

See The Assembly’s Confession of Faith, chap. 3. Of the eternal Decree of God.

To this the Church of Scotland hath fully agreed. With this also agrees the articles of faith of the Church of Ireland, in bishop Usher’s time. See these articles, and Usher’s Body of Divinity. ‘Quest. What are the parts of predestination? Answ. Election and reprobation, 1 Thes. v. 9. Rom. ix. 13, 22, 23.

‘Quest. What is election? Answ. It is the everlasting predestination or fore-appointing of certain angels and men unto everlasting life and blessedness, for the praise of his grace and goodness, 1 Tim. v. 21. John xv. 16. Rom. ix. 22, 23. Ephes. i. 4, 5, 6, 9.

‘Quest. What is reprobation? Answ. It is the eternal predestination or fore-appointment of

certain angels and men unto everlasting dishonour and destruction; God, of his own free-will, determining to pass them by, refuse or cast them off; and, for sin, to condemn and punish them with eternal death,' Prov. xvi. 4. Exod. ix. 16. Rom. ix. 17, 22. 2 Tim. ii. 20. Mat. xxv. 41. See Usher's Body of Divinity, page 91, 92.

The Church of France, in the 12th article of the confession of her faith, hath these words, viz. ' We believe that God, out of that corruption and general curse, into which all men were plunged, doth free those whom, in his eternal and immutable counsel, he elected of his mere goodness and mercy in our Lord Jesus Christ, without the consideration of works, leaving the rest in the same corruption and damnation; to shew forth in these his justice, and in them the riches of his mercy; for none of them are better than others, because God hath separated them,' &c.

The Synod of Dort, in the 7th canon, doth lay down this plain and clear definition of election, thus, viz. ' Election is the unchangeable purpose of God, by which, before the foundation of the world, according to the free good pleasure of his will, of his mere grace, he hath chosen, out of all mankind to salvation in Christ, a certain and set number of men, neither better nor more worthy than others; but lying in the common misery with others, and fallen from original righteousness into sin and destruction, by their own fault,' &c.

And, in the 15th canon of reprobation, they

say thus, viz. 'The holy scripture doth manifest and commend unto us this eternal and free grace;' especially when it doth farther witness, 'That not all men are elected, but that some are not elected, or are passed by in the eternal election of God,' viz. those whom God, according to his free, just, un-reprovable, and immutable good pleasure, decreed to leave in the common misery, into which they had cast themselves, by their own fault, and not to give them saving faith, and the grace of conversion.

It were almost endless to insert all the confessions and the judgments of the orthodox, in all ages, who have held, and, with an unshaken confidence, maintained to the death, the very same faith, concerning the doctrine of election and reprobation; on whom, with the penmen of holy writ, the frothy Arminians of the age we live in, who are more crafty than truly wise, do not spare to cast the basest reflections; as if they were no way worthy to compare with themselves for either learning, parts, or piety. But, whatever others think, for my part, I am neither afraid nor ashamed to tell them, that the advances they are daily making towards the scorn's seat, in contemning and undervaluing the bright shining ones gone to glory, is to me an invincible argument, not only of their being destitute of true saving grace, but that this their priding it over the best of men is a sure prognostic of their own destruction, when the overflowing scourge, threatened in Isa. xxviii.

13, comes on England. The Arminian drugs of free-will in fallen man, general redemption, falling from grace, with temporary conditional election, revived and sown in England by the Jesuits art, and propagated by too many preachers of the two parties above-mentioned, have proved the most successful expedients, to lay England open to utter ruin, that ever those incendiaries of the world could devise. And, indeed, the poisonous drugs now mentioned have so epidemically overspread the nation, that I cannot see how the land can be cured in an ordinary way, any other way than by the preachers of both parties, who have imbibed those poisonous principles, and, by preaching, conveyed them insensibly into the heads and affections of the people; vomiting up, by sound repentance, those cursed principles, as some have done their doctrine of passive obedience and non-resistance; the which had they not done, the land, before this time, would, in all probability, have been turned into an aceldama, or a papal slaughter-house: vomiting up, I say, by sound repentance, the cursed principles above-mentioned, and labouring in preaching up the soul-saving doctrine held forth in the 39 articles of Queen Elizabeth, and the assembly's confession of faith, on which they have so shamefully and apostatically turned the back, to undeceive the people, who, by their means, have been so sadly corrupted in their principles, and, by reason of those principles, so

wretchedly engulfed in the quagmire of debauchery and open prophaneness.

It will prove their own, and the nation's great advantage, to endeavour, seasonably and cordially, to retrieve the ground they have lost, by their morbid compliance with the corrupt and erring humour of the two last reigns; and that by sounding, in their respective pulpits, a timely retreat, and exhorting the people, with them, to a cordial reception of their abdicated articles of religion; from which the infernal craft of England's enemies, and their own supine incautiousness, have drawn them aside. It is infinitely better for such manifest corrupters of the true protestant doctrine, to own their errors, and repent of them here, while the gate of mercy is open; and all true protestants hearts and arms are open, ready to receive them, on their return from the communion of the worst and most pernicious of the church's and poor England's enemies, than to own and repent of their errors and prevarications in hell: of which place such men cannot but know it is said, 'Ab infernis nulla redemptio:—there is no redemption or returning from hell.' This the inhabitants of that place know experimentally, to their endless and remediless sorrow and grief. From which place, should it please the holy Sovereign of the world, to send the most gigantic disputers against the doctrine of God's free election of particular persons before time, which are now tongue-tied in that place of torment, to London, to relate what

they know, by sad experience, since death arrested them, they would be forced, I doubt not, to declare, that no wit or parts, natural or acquired, no courage or magnanimity of mind, no morality or personal qualifications acquirable by any of Adam's children, is, or can be, armour proof against the vindictive proceedings of an angry and a sin-revenging God, against those Papists, Arminians, Socinians, Free-willers, &c. now in hell, who, when on earth, did bend all their wit and learning to run down and ridicule the doctrine I am now vindicating. It will be well for their successors, who are yet this side hell, if this plain dealing with them prove an occasion of awakening them, and putting them upon a serious consideration of the present state they are in, and the way they walk in, that being savingly convinced both of the wretchedness of the one, and the destructiveness of the other, they may be driven, by a holy despair of ever being saved in an unregenerate state, and walking in ways of their own devising, to shelter themselves under the shadow of that mediatorial spotless righteousness of the Son of God, by a sound faith, and an evangelical repentance, which the spirit and word of the ever blessed God assures me is the only way to escape hell and eternal ruin; which is all the harm I dare to wish them, and the greatest enemies I have now living.

I conclude my treatise with an Apologetical Reply, &c.

An Apologetical Reply to the slanderous charge given in against me, to some of the London Ministers, by that malecontent party which schismatically separated from the church in C. whereof I was the then lawful pastor.

THE charge was, that I was a man of an independent judgment, a great enemy to Mr. Baxter, declaring that Mr. Baxter is damned in hell; a man who openly declared, that Christ hath but two or three true and faithful ministers, in and about London, who preach Christ in truth; and who bid a public challenge to Mr. Williams, and all the Baxterians, to dispute certain positions held and asserted by Mr. Baxter, and such as go his way; and, to add no more, one who is an universal decryer of all the duties of holiness in a christian's life and conversation, crying out, in the pulpit, Away with your holiness! to hell with your duties and personal qualifications!

This charge consists of five branches, or parts, to each of which I will speak as distinctly as I can, and that with as great seriousness and regard to conscience, as if I were to make the present defence at the bar of the Great Judge.

I begin with the first, viz. my being an independent. I have this to say for myself, first, the congregational way of church government is the principle which, according to my present light, I apprehend to be nearest to the platform of gospel churches, planted by the apostles, which, to own

and practise, I am fully convinced, is my duty ; for which, I humbly hope and charitably believe, none of my brethren of the Presbyterian persuasion dare to censure or blame me, until I can see that I am herein mistaken and out of the way.

Secondly, As touching my judgment herein, I do affirm, and that in truth, God knows I lie not, I honestly and fairly acquainted my now reproachers, what I was in my judgment, as to this very point, when they first discovered an inclination to call me to take the pastoral charge of their souls : about this, they and I had several occasional discourses pro and con. for and against it ; and, in conclusion, they, with the rest of the covenanters with God, in a church way, did own themselves fully convinced, that the congregational way of church government was most certainly the way of the gospel ; and as such, they freely closed with me. If what I have now asserted be denied, I shall, by authentic testimonies, make the same good to their faces.

I come to the second branch of the charge, viz. my being a great enemy to Mr. Baxter, &c.

In answer whereto, I positively affirm, that I never in my life had any prejudice against Mr. Baxter, save only to dislike and caution my flock against some notions of his, wherein I conceived him to be heterodox in the foundation principle of justification. I told my auditory, as plainly as I could speak, that, in mentioning Mr. Baxter's name, my design was not to meddle in judging him, as touching his eternal state ; only what of corrup-

tion I found in his books, I judged it my duty to take notice thereof, and to caution my hearers, who had his books, to beware of such notions. And what I did herein, I did it, God and my conscience know, in faithfulness to Christ, and the souls of those committed to my pastoral charge by the great Shepherd of the sheep.

But to say that Mr. Baxter was damned in hell, I abhor the very hearing or thoughts of such a thing; neither dares any one living, except a cauterized and brazen-faced sinner, to charge such a slander on me: so far was I from uttering such an uncharitable, I may say infernal expression, that I plainly spoke the contrary as my judgment of him, declaring, that I hoped Mr. Baxter was with Christ in glory, and that I dare to think no otherwise. As for what of corruption which is mixed with his writings, I told my auditory, I looked on that as a part of the wood, hay, and stubble, intended by the apostle in 1 Cor. iii. 12, of which Mr. Baxter will, I doubt not, suffer the loss in the great day, though he himself be saved; he holding Christ the foundation firm and stedfast to the end, as in charity I hope he did.

The third branch of the charge is, that I affirmed, that Christ had but two or three right gospel ministers, who preach Christ truly, in and about London.

To this I answer in the negative, viz. that I never thought or spoke such a thing, either in or out of the pulpit, in all my life.

The occasion of this slander was this: I was, in a sermon, bewailing the small number of right gospel preachers; at which time, and on which occasion, I said, that a great many preached up the pope, that *ὁ ἄνθρωπος τῆς ἀμαρτίας*, that man of sin. Others, said I, preach up the national hierarchy, and its interest, instead of the kingdom of Christ. Others there be, said I, who preach up Moses, and obedience to his Do, and live, in the room of Christ's mediatorial spotless righteousness, for justification and life; so that, in comparison, it is undeniably true, that Christ hath but few who preach him and his immaculate righteousness, as the only meritorious and procuring cause of justification and salvation. This is what I said then, and truly I see but small reason to think or say otherwise. I question not but the orthodox in and about London will readily harmonize with me herein: but that I did limit the true ministers of Christ to any certain definite number; or that I mentioned any ministers names, by way of distinction, I utterly deny. And I have very good reason to judge it no breach of the law of charity, to believe that the secret design of the reporters hereof, was to incense and provoke the spirits of godly ministers, and their respective congregations, against me. And hereby to prepare them for a more facile and ready reception of the other black and scandalous reproaches which were to be brought on the stage on purpose to do my business; as one of their confederates was heard to say he would do.

I come to the fourth branch of the charge, which is, that I should bid a public challenge to Mr. Williams, and the rest of Mr. Baxter's followers, to dispute certain positions held and asserted by Mr. Baxter, and those who go his way.

To which I reply, that this is as true as the rest, and did, I am very sure, proceed from the same lying spirit which coined and forged their other lying stories against me; the design whereof was not only to corroborate that their design in its foundation, but also to draw over Mr. Williams and others, whom they knew to be impatient to hear any opposition given to any notions of Mr. Baxter's, to them; to help and encourage them to break that church whereof themselves were an essential part, and to force my flight from my station in C. to which their own electing voice called me.

The occasion of this slander was thus: I did, one day, in preaching, lay down this position, viz. that an elect sinner is, in effectual calling, freely justified from all charge of sin, both original and actual, by the alone mediatorial righteousness of the Lord Jesus Christ, freely imputed by God; and that without any regard had to any conditions performed by, or qualifications inhering in, the person of the sinner, as con-causes with Christ in justification. This, said I, is a truth so clearly laid down and asserted in the gospel, and so backed with the witness of God's spirit in the hearts of all assured believers, that all the disputers in the world, who oppose the same, will never be able to overthrow it,

be their wit and parts ever so sharp and admired. And whether I be mistaken herein, I freely appeal to the judgment and determination of all orthodox protestants, who, in the point of justification, are not more or less tainted with the Popish-Arminian leaven of free-will and general redemption.

But to bid a challenge to Mr. Williams, or any other, to dispute matters of controversy in religion, I do most solemnly profess, I never spake such a thing, either in or out of the pulpit.

The fifth and last branch of the black charge brought in against me, was, that I am an universal decryer of all religious duties in the life and conversation of a christian; crying out, in the pulpit, Away with your holiness, &c.

The design of my accusers in this, was, to represent and expose me as a rank Antinomian; and so I should prove, were the accusation true.

But to let all who read this see with what a virulent and malicious spirit the contriver and presenter of this black charge against me has acted, I here sincerely and conscientiously set down the very words I spake, from which the occasion was taken to represent me in such black colours. The thing was thus: The subject I was then upon, leading me to discover the sad and deplorable condition the poor sinner is in while in a state of unregeneracy, I had these expressions, whose design and tendency was to awaken and convince the sinner of his misery by nature, by way of observation, viz. that where God sets the law on work in the

conscience of an unconverted sinner, it will, like the avenger of blood, pursue the guilty sinner, till it either drive the sinner to Christ, the only city of refuge, or till the sinner be lodged in hell.

To bring the matter home more particularly and closely to an awakened conscience, labouring, with Adam, to cover the sinner with the fig-leaves of self-righteousness, both negative and positive, thereby to be justified and saved, I addressed myself to this sinner in these words: 'Thou convinced rebel sinner! who art now under the law's arrest, and sinking under the heavy weight of thy sins, hoping to relieve and lick thyself whole with thy conditions and qualifications, as if thereby thou couldest make amends to the offended justice of God, for all thy violations of his righteous law; know and consider it thou must, that the just and righteous law of God, whose terrible sentence, in thy guilty conscience, thou art now striving to fly and shun in this way of works, is like a strict creditor, who will not accept, for payment, any coin which appears short and deficient, either in quantity or quality.' It will not hear of a sinner's being justified by any works, but such as are exactly commensurate to its own just and holy demands. Now,' said I, 'either see that thy conditions and qualifications, whereunto thou trustest for life and salvation, be spotless, and exactly commensurate to the law's demand; or in case they be not, then away with thy fig-leaf holiness, to hell with thy duties and personal qualifications. Look to

the Lord Jesus Christ by an eye of faith, cast thy weary sinking soul on him for life and salvation, or thou wilt perish eternally.' John iii. 36 ; viii. 24. This is what I said then ; Christ knows I lie not, my conscience also bearing me witness in the Holy Ghost.

When I have to do with believing Christians, I press them to the duties of practical holiness and good works, as if they were to be justified and saved by them ; but still with this seasonable caution, that believers do never join their works of sanctification with Christ's justifying righteousness in the work of justification.

Besides the black charge brought against me, to which I have spoken by way of apology, mine accusers, the better to palliate their own black and horrid crimes, charge me with defectiveness in my life and conversation, as not practising what I preach. To this I reply in four particulars,

First, By way of concession, or grant, my life and conversation is not according to my preaching. In a sense I own it. I do humbly acknowledge, with shame and grief, that I find myself vastly short of that perfection in sanctification which, in preaching, I press as a duty on myself and others : and the Searcher of hearts best knows of how great a concern it is to me, to reflect on the vast disparity which I sensibly perceive is between what I am, and what I ought to be, in point of conformity to Christ, in life and conversation ; which lays me under an indispensable necessity of subscribing to

that, 'Video meliora proboquē deteriora sequor:— I know and approve better things, but follow or incline to things which are worse:' and to that of Paul, Rom. vii. 24. Ταλαιπώρος εγω ανθρωπος, "O wretched man that I am," &c.

Secondly, By way of negation. If my accusers intend and mean, that I give myself up to a course of dissolute and loose living, or that I allow myself in the approved practice of any immorality, which is incompatible with a regenerate state, or which is inconsistent with a holy profession; I absolutely, through special grace, deny the charge, and do bid my invidious bespatterers, and all such as do uncharitably credit such malicious reports of me, a fair and sober challenge, to make good such a charge against me, by any authentic witness, which is not known to be prejudiced against me, if not one or more of them who have plotted to overthrow my reputation and ministry.

Thirdly, If short coming in living up to what I preach and profess, be a sufficient warrant for church members to prevaricate and run away, like children of Belial, throwing off the yoke of duty in the church; I would gladly know how it is possible for any churches to be kept up on earth, considering that the instruments, by whose ministry God sees fit to gather and build up churches, to fit them for glory, are frail men, not sinless spirits.

For my own part, albeit I am far from pleading

for any sin, though but the least infirmity, whereof either I myself, or any other know me guilty, I must needs say, that I never yet could find that ever God the Father, in the Old Testament, or Christ his Son, in the New, did call or send any to be prophets or apostles, who were exempt or free from personal failings, or who were ever able to live up, perfectly, to the doctrine they preached to others; yea, it is most evident to any intelligent reader, that a considerable part of the canon of holy scripture is occupant about discovering, acknowledging, and bewailing the sinful miscarriages and short-comings of the penmen thereof; as the learned and godly well know.

Fourthly, and lastly, Supposing that my brethren knew and could prove me guilty of as great falls as ever any pardoned sinner fell into; is it not the duty of church members to endeavour my recovery, by coming to me in the spirit of meekness and brotherly love, to call on me, and to stir me up to repentance and reformation? Knowing that the holiest of saints, even those of the highest attainments in grace, while in the body, are obnoxious to the sorest temptations; and by reason thereof, and the remains of indwelling corruption, are liable to the sorest falls thereby.

The word of God proves, that so to do is the undoubted duty of church members, one towards another, Lev. xix. 17. Matt. xviii. 15. Gal. vi. 1. But this my schismatical brethren never did to me,

though never so earnestly courted, and lovingly entreated thereto, and that both in and out of the pulpit ; as can be sufficiently proved, if need be.

Satan and his plotting agents knew full well, that the old trade, "Report, and we will report it," Jer. xx. 10 ; was the most likely and effectual way to accomplish their ungodly design, which was to unchurch the church, and, for future, to render my ministry useless ; in order whereto, the pastor must first be attacked, according to Zech. xiii. 7. "Smite the shepherd, and the sheep shall be scattered."

This apology I thought not only expedient, but my duty to publish, for the true information of those, especially dissenting ministers, who have, from the character given them of me by those I here intend, sucked in prejudice against my name and ministry. And to occasion their seriously considering, how every way unbecoming the gospel it is, for one Christian, especially such as are called to sacred office, to be open-eared, and of too credulous a temper, in listening to, and improving, to the great prejudice of those whom the law of charity commands them to love, any reports, which look like a design to blacken or stain the reputation of a brother, especially a poor stranger, who, for Christ and the gospel, hath lost his all ; and who, for witnessing against the spreading errors of the times, is surrounded and besieged with enemies of all sorts. To frown on, and carry it strange to such, will neither please God, credit

religion, or help to make a dying bed easy and comfortable: Exod. xxii. 21. Deut. x. 19. Matt. vii. 12. Colos. iii. 12, 13, 14, 15. 'Obsequium amicos, veritas odium parit:—Flattery begets friends, speaking truth causeth enemies.' Compare Isa. xxx. 10. with Amos v. 10.

[The occasion of this slander, as the daughter of our author informed me, was this: the second wife Mr. Barry married was found to be a leper literally, which he knew not till after marriage, and the first child he had by her was born a leper; on which account he never would cohabit with her afterwards. He was greatly disgusted at her for not informing him before marriage of her disorder. She became his enemy because he refused cohabitation. And it was a great grief of mind to him, to see the child live nineteen years in such a rotten condition, and at that age die of it. These things his enemies improved to their advantage. But what man of God could, with conscience, throw a stone at him for this? W. H. S. S.]

(4)

THE
SPIRIT OF PRAYER

THE
INFALLIBLE CHARACTER

OF

A HEAVEN-BORN SOUL;

OR,

A SERIOUS AND IMPARTIAL DISCOURSE ON
RIGHT PRAYER.

IN THE SEVERAL QUESTIONS FOLLOWING.

- I. Who is that man whom God will vouchsafe to hear in prayer?
- II. What that prayer is that God will accept as pleasing to him?
- III. Whether it be the duty of an unconverted man to pray to God, seeing all such a man doth is sin?
- IV. Whether it be the duty of an awakened sinner to use a set form of prayer?
- V. Whether the gift of prayer doth prove the man in a regenerate state?
- VI. What is the spirit of prayer which proves a man to be regenerate?
- VII. The believer's encouragement to the duty of prayer.
- VIII. Answers to the most material objections made by the believer against himself.

BY JAMES BARRY.

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1814.

TO THE
IMPARTIAL AND UNPREJUDICED
READER.

COURTEOUS READER,

THOU art here presented with a small tract styled, A serious Discourse upon right Prayer. A subject which many talk and dispute about, but few, yea, very few, of those talkers and disputers do savingly understand. To whom may, very aptly, be applied that passage of the apostle Paul to Timothy, concerning those vain talkers and boasters of the law, who were greatly ambitious to be teachers of it, albeit they neither understood what they said, or whereof they affirmed, 1 Tim. i. 7. Right prayer, if I mistake not the sense of the holy scriptures, and the dictates of the Holy Ghost in my own soul, is a friendly speaking to God, petition-way, for such things as are both lawful and needful, in the name of Christ his Son, and that by the powerful assistance of the Holy Ghost. The several kinds of prayer, as public and private, mental and vocal, solemn set prayer (whether in the closet, family or congregation)

and ejaculatory, I could not handle distinctly, because of the brevity I intended when first I resolved to appear in print on this needful and useful subject.

A subject which I believe all truly wise and sensible persons, who take notice of the outgoings of God in the way of his providence towards these kingdoms, will be forced to confess is of as great use to sinking England, &c. as ever it was.

And, notwithstanding the great necessity there is of this generation's being acquainted with, and practically taken up and employed about, right prayer, the last remedy which souls in distress usually betake themselves to for help and deliverance; yet, such is the subtilty of the devil, and the vanity of men's deceived hearts, that they will rather spend and waste away the precious time, which should be spent in wrestling with an offended and seemingly departing God, in frothy and vain disputes about prayer, than conscientiously to fall on so needful and important a duty.

If the saying of the ancients be true, that prayers and tears are the church's weapons, I am very confident that, when the approaching storm which threatens ruin to God-provoking England is at its height, it will be experimentally found that the prayers and tears of a poor, despised, and persecuted people in England, will be found to be the most formidable weapons, which will terrify and dispirit that luciferian monster of France, who

pleaseth himself with the self-flattering hopes, lodged in his graceless breast, that, as there is but one God, so he hopes and brags there shall be but one king on earth, and but one religion.

Now who he intends shall be that one king; and which of all the abominable religions now professed in the world, whether popery or deism, turkism or professed atheism, shall be the religion he intends universally to establish by his dra-gooning law; is left to thee to judge and determine.

I dare engage for him he never designs that the Son of God shall be that one king, though he, and he alone, excluding all others, will appear to be the head and king of that people whom the other designs to make a sacrifice to his ambition and dragoonning potency.

And, as he is far from designing that the Son of God shall be that one king who shall rule the world, which he hath already brought to his foot in imagination and conceit only, so I do on the same ground presume to believe he never designs that the scriptural religion, established by the determined council of heaven, and made known in the revealed will of God, shall be the religion he intends to be established.

We have many instances on record, in God's word, of the prevalency of believers' prayers with God in the very instant of the church's sinking fears, when nothing but death and destruction looked them in the face. Dangers drew near,

the very jaws of death were ready to close on them, they cried to God by right prayer in the name of Christ, and the scale was immediately turned. God wrought their deliverance and escape, and in so doing he gave an everlasting proof that he is, what he hath styled himself in his word, viz. A God hearing prayer; Psal. lxx. 2. And this is recorded in scripture for the lasting comfort and encouragement of all true believers, who only, excluding all others, are endued with the spirit of right prayer.

In king Ahab's time, what a prevailer with God was Elijah for delivering Israel from the judgments and miseries their sins deserved! Yea, so prevalent, that on that very account he was styled, the chariot of Israel, and the horseman thereof; 2 Kings ii. 12. The meaning is, that Elijah wrought more for Israel's deliverance by his powerful prayers to God for them, than all their men of valour who fought in chariots and on horseback did in battle.

And not only in the case of danger, which threatened the Israelites by war, was Elijah a prevailer with God for them; but, when God himself seemed to fight against them by shutting up the sluices or windows of heaven, so that no rain descended on the earth for the space of three years and an half, and this at the earnest prayer of Elijah. Again, when nothing but famine and death stared them in the face, Elijah prays, and the Lord gave rain, Jam. v. 17, 18; 1 Kings xvii. 1, 2. This,

and similar instances, are recorded in scripture to inform God's elect and chosen people, that in all times of danger, prayers and tears are the surest and most proper arms or weapons for God's people to fight the powers of darkness with. Not that I am pleading for the doctrine of non-resistance, as if prayers and tears were the only arms or weapons which God's people ought to make use of for preventing the ruin and destruction designed against them by the enemies of God and his people. There are times and seasons when it is proper for the churches of God to fight with prayers and tears, excluding all carnal weapons; and there are times and seasons wherein the people of God are to make use of the temporal sword, not, however, excluding prayers and tears. The holy scriptures afford instances of both these.

And the time is near, I verily believe, when he who is skilled and spirited, as David was, to use both these sorts of arms aright, will appear to be of the greatest use and service to the kingdom.

The queen of Scotland, in the times when darkness and popery broke in upon that kingdom, was heard to say, that she was more afraid of the prayers of one John Knox than of ten thousand armed men.

Had the present Lewis Le Grand of France as much sense or conviction in his natural conscience as she had, he would tremble and quake to think of the horrid and desperate attempts he designs to make upon these three kingdoms, &c. where I

hope he will find many thousands of precious souls, who are richly blest with the spirit of prayer, as John Knox was.

These things I do but glance at, to lay before every serious reader an occasion to bethink himself that, if ever England had an awakening call from heaven to pray and cry mightily to God for her preservation from ruin, it is now. And, to let him see how heartily desirous and willing God hath made me to be instrumental in awakening every reader to his duty, and that by laying before him so material a point as to understand and know what kind of prayer that is which will prove of effectual avail to preserve these kingdoms from the ruin and devastation which is designed by men against them.

If any reader engages in a quarrel against me, for the plainness and faithfulness used in this small tract, time will prove him to be either an absolute stranger to the spirit of right prayer, or else an avowed friend and well wisher to the interest of France and Rome, the capital enemies of poor England and the protestant religion.

Courteous Reader, the Lord be with thy spirit to enlighten and teach thee from above, so as thou mightest be able to say, experimentally, that what I have, as briefly and plainly as possibly I could, said on this subject of right prayer, is most certainly agreeable with the written word of God. The which if God, by reading the ensuing treatise, grant thee to understand and believe of a

truth ; and if those who have the spirit of right prayer be also hereby occasionally awakened and rouzed up to wrestle, Jacob-like, with God, for England's deliverance from that impending ruin, which threatens the whole protestant interest all the world over ; I have what I chiefly aimed at. The glory of which service I heartily desire may be ascribed and given to God alone.

Thine in the Lord,

JAMES BARRY.

DISCOURSE ON RIGHT PRAYER.

TH**ERE** are two things, which to know are of the highest concernment to all who desire to be found ranked among the true worshippers of God.

First, To know the certain character of the person whom God will vouchsafe to hear.

Secondly, To understand and know what kind of prayer that is which God will accept as pleasing to him.

Both these are plainly and graphically described and set down by the Holy Ghost in James v. 16, "The effectual fervent prayer of a righteous man availeth much."

Ques. First. What is the distinguishing character of the man whom God will vouchsafe to hear?

Ans. The person whom God will vouchsafe to hear in prayer must be a righteous man; so saith the Spirit of truth in the scripture now quoted. In this term, righteous, which characterizeth the person whom God will hear, two things are intended.

First, The state of the man Godward.

Secondly, His walk and conversation.

First, His state Godward. He must be a justified person; one to whom the great God hath imputed the mediatorial, spotless righteousness of the God-man for justification, as truly as if that righteousness imputed had been performed by the sinner himself personally.

He must be one to whom God hath fully and freely pardoned all his sins for Christ's sake, as truly as if the sinner had never been guilty of such sins.

In these two acts of God lies or consists the true and saving justification whereof the gospel speaks. And this twofold act of God is every way free, having no manner of dependence on any thing like a previous qualification in the person of the sinner justified: "Being justified freely by his grace, through the redemption that is in Jesus Christ," Rom. iii. 24. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace are ye saved," Ephes. ii. 4. 5:

Here every saved sinner may plainly see that, as the great God, who acts all he doth in a way of absolute sovereignty, did elect and choose to himself, out of lapsed Adam's fallen and sinful posterity, as many as he purposed to reconcile to himself by Jesus Christ his Son, not for any good which he foresaw would be in them, such as

faith, repentance, or any inclination or previous disposition in themselves to answer God's call; and to turn themselves in the work of saving conversion; as Papists and Arminians hold and teach as the motives which moved the Almighty to fix his decree of conditional and temporary election; a dream so altogether repugnant to the revealed will of God, and contradictory to the experience of every real convert, that I am not afraid to affirm it to be a part of that smoke which ascended out of the bottomless pit, Rev. ix. 2, 3; and which the Jesuits and their followers, those infernal locusts, are still endeavouring to propagate every where, where the sound of the gospel of God's grace comes, that they may, by their sophistical distinctions in divinity, darken and obscure the brightness of the doctrine of gospel grace, and, under a specious and plausible pretence of opposing and running down antinomianism, insensibly draw away the people from the ancient gospel delivered by the Son of God, to imbibe those poisonous notions wherewith their pretended new gospel law is stuffed. As God, I say, did elect and choose those whom he purposed to reconcile to himself by his Son Jesus Christ, for no foreseen good in the elect, so, in the work of effectual calling.

He is not moved to call them, or to justify and pardon them, for any thing like previous qualifications inherent in themselves, or for any performances acted personally by them in a way of con-

ditionality; but merely and absolutely of his own grace he calls and justifies those elect sinners, who, in the very instant of God's calling and justifying them, were in themselves, as Adam's children, ungodly, guilty, miserable sinners; as unable to contribute so much as a good thought, or the least inclination towards their own recovery, as a man naturally dead and rotten in the grave is to quicken and raise himself. Dead and lost they were in Adam their natural and federal head in the eye of God's precognition or fore-knowledge when he fixed his decree or purpose of saving them; and dead and undone they are, in themselves, when his good Spirit comes to call them out of a natural state to a state of favour and friendship with God. And who can, who dares to deny what is now asserted, but an ignorant papist, who is judicially given up to the power of satanical delusion, 2 Thess. ii. 11, or a proud Arminian, who is not only a stranger, but an enemy, to that grace of God which justifies and saves a sinner without the concurrence of the sinner's own personal qualifications, as social causes with the grace and merit of Christ in the work of justification?

The Almighty was so far from foreseeing any good in the elect, which could move or incline him to fix on or choose them before others, that he himself declares the contrary, as is most plain and conspicuous to the eye which is not smitten with judicial blindness, Isa. xlvi. 8, "Yea, thou

heardest not, yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb." This agrees with Gen. vi. 5; "And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." If then this be the depraved state and condition of all Adam's children since the fall and apostacy of their natural and federal head, and that the eye of God's foreknowledge perfectly foresaw it would be so, whence can any rational being conceive a fallen sinner should have any qualifications which could move or invite the holy God to like or love such an one?

To say and hold that God bestows the qualifications which must render the sinner capable of disposing and inclining himself to conversion; and of doing such duties as may give him a right to claim the promise of pardon and salvation, he having performed the condition on which life and salvation is held forth and offered in the gospel, is, in effect, to say and hold that God hath bestowed his Son on sinners, that he might be made a curse to merit for them such qualifications as may render them capable of performing those conditions on which life and salvation is tendered in the gospel. And who sees not that by this doctrine or principle the crown is taken from off the head of God's free and sovereign grace, and

Christ his Son; and is put on the head of a poor, blind, and proud sinner, who by his best qualifications, till he be in Christ by regenerating grace, and Christ in him by faith, can neither will nor acquire any qualifications, but what meetens and fits him for the vengeance of eternal and unquenchable flames? O England! England! miserable is thy present case, seeing that the wit and learning of thy most quaint and topping preachers, both conformists and nonconformists, is, by God's just judgment for their turning their back on the good old doctrine and discipline of Christ, chalked out in the gospel, become no better than froth and vanity; there being little else in the florid sermons of such than sound and noise, painted and set off with the varnish of human eloquence, which the Spirit of God styles the enticing words of man's wisdom, 1 Cor. ii. 4, and which God himself cautions us to beware of, Col. ii. 4, 8. It may be truly said of these noisy preachers as of the nightingale, '*Vox et præterea nihil.*' All voice and nothing else. The nightingale hath neither flesh nor yet feathers which render her desirable and profitable to the sons of men; she hath only a charming voice, wherewith she tickles the ears of mortals.

Oh! the vanity of those nightingale-like preachers, here intended: how pernicious and destructive are they both to the interest of Christ in these kingdoms, and to the eternal welfare of the souls of the people; while, by their luxuriant

wit and jingling parts, they undermine the gospel of our salvation, not vouchsafing the Son of God so much honour as once to be named in many of their sermons, unless he be brought in as an abettor of the doctrine of free will and general redemption; those pestiferous and soul-damning delusions, of which the greater number by far of professing protestants, both nonconformists and conformists, are of late years grown too, too fond; an argument that desolating judgments are hastening on the kingdoms. So much concerning the first branch, discovering the state of the man whom God will vouchsafe to hear. He must be one who is reconciled to God, who is at peace with Heaven through the spotless righteousness of Christ put on him, by God's own act of free justification, and his merciful act of pardoning all his transgressions. Nothing short of these two acts of God's passing on the sinner can bespeak him fit to stand before the incomprehensibly holy God, so as to find acceptance in his sight. "Can two walk together except they be agreed?" Amos iii. 3. It is here as with a person who of a loyal and useful subject is become a notorious and traitorous rebel. Neither the loyalty and service of the time past, nor yet the personal accomplishments whereby he is fitted for future service, will be able to make way for him into the royal presence. Nothing can do this for a traitor and rebel but the king's free and gracious act of indemnity. Until this be granted, and passed upon him in a

legal way, the king can do no less, in honour and justice, than banish him his court and presence. Neither his past service, nor yet his great accomplishments, whether natural or acquired, will bespeak him pleasing and acceptable in the eye of the offended majesty.

As in a civil respect, when we behold a comely proper man, who for beauty, parts, and great estate, far surpasses and excels other men, riding backwards towards Tyburn, we shake the head, crying out, O! what a pity it is that such a brave man should be hanged!—so, in like manner, when we consider a man of incomparable endowments, both natural and acquired, which bespeak the man a nonsuch in the church, both for learning, parts, and seeming zeal for God, we commonly cry out, O! what a pity it is that such an one should be damned at last!

But certain it is, and God will make men know it sooner or later, that, as without the king's royal pardon the former will, notwithstanding all his outward excellencies, be hanged; so, unless the work of regeneration pass on the other before death, he will as certainly be eternally damned, be his gifts and personal qualifications equal to those of the angels. The mouth of Christ, which never spoke a lie, affirms it, John iii. 3. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Secondly, Besides God's twofold act of imput-

ing a spotless righteousness, and freely pardoning a man's sins, the term righteous in the text intends a principle of holiness wrought in the soul, called inherent righteousness, or a change of nature, by which principle the justified, pardoned sinner is made to die to sin, and to live unto God. The ground and foundation of both which acts, in the renewed soul, is the virtue and power of Christ's crucifixion and resurrection, savingly applied by the Holy Ghost in the work of effectual calling. What things the holy God hates and forbids in the moral law, those the heart and soul of the justified and renewed sinner hates and strives against all his days. Those things which he positively commands, the heart is inwardly reconciled to and approves of as just, and good, and holy, endeavouring to the utmost of his power to regulate all his actions by the unerring rule of God's blessed word, Psalm cxix. 9, 105. Rom. vii. 12. This is to have the law of God written in the heart, according to Psalm xxxvii. 31, "The law of his God is in his heart; none of his steps shall slide." Here is a plain character of a good and righteous man; one who is not born so, but made so by God's most gracious acts passed on the person of the justified, pardoned, and renewed sinner, as already mentioned. And where God effects this great and wonderful change in and upon a poor, dead, guilty sinner, there doth he fulfil and make good the free and absolute promise of his gracious covenant, Jer. xxxi. 33; "But this shall be the

covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people." Wherewith agrees that promise in Ezek. xxxvi. 26. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ver. 27, "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Observe, reader, how full of emphasis the very words of God's covenant are to discover and prove, that in the great work of begetting a soul to Christ, in the work of effectual calling, God, whose work it is, excluding all subordinate agents as to efficiency, speaks and acts like an absolute sovereign, whose will and word are no way capable of frustration, or being vacated, by the power of second causes. "I will give you a new heart; I will put into you a new spirit; I will write my law in your inward parts; I will pardon all your iniquities; and I will be your God." And, as touching the sinners to whom these promises are made, the performance of these promises are not made to them on any condition whatsoever; as, if ye will prepare and dispose yourselves to convert and return to God; if ye will humble yourselves by fasting and prayer; if ye will confess and bewail your manifold rebellions against

the majesty of heaven; if ye will believe and repent; then all my promises shall be made good to you. But, as God saith positively I will do so and so to and for you, so he as positively engages for the sinner that he shall be made willing to become the Lord's, and to do whatever the Lord requires as duty and service, in the way of grateful acknowledgment for what the grace and irresistible power of God hath wrought in and done for him, a poor redeemed captive.

The methods, therefore, which too many preachers take in this day in pressing sinners to the works of mortification and strict living, as that which must entitle them to Christ and eternal life, are preposterous and damning; and their persisting in thus doing, in such days of gospel light as London now enjoys, sufficiently marks them out for sons of the bondwoman, who act all they do, in a way of duty, from a spirit and principle altogether mercenary and legal.

These preachers, and all who adhere to their conditional covenant of working for life, may read their names and portions in Gal. iv. 30. Sons of the bondwoman they are styled by the Spirit of God. And the same Spirit which styles them so hath also pronounced their doom and sentence, which is to be excluded from all hopes of being saved, if the God whom they so ignorantly serve leave them to this servile, mercenary spirit. When I say that, besides the imputed righteousness of the Son of God put on the sinner

in justification, there is also communicated to him, and powerfully wrought in him, a principle of inherent righteousness, or gospel holiness, whereby the justified and renewed sinner is made to die unto sin, and to live unto God; I do not mean that such a sinner never more acts sin in thought, word, or deed, from the instant of such a change passed on him to the end of life; for to hold or say so, I should both contradict the Spirit of God in the scriptures, and offend against the generation of God's children, Psalm lxxiii. 15. But my meaning is, that by that new nature, communicated in effectual calling, such a wound is given to the body of indwelling sin, as that the renewed soul can never more like or love sin, as before conversion it did. And although the justified and renewed soul be often foiled and wounded by repeated backslidings from God, yet cannot that usurping tyrant sin ever get possession of the believer's heart any more, so as to rule and reign there, as before effectual conversion it did, Rom. vi. 14. Gal. v. 24. 1 John iii. 9. Though, through the violence of temptation, and the remaining strength of indwelling corruption, the believer may fall into actual folly, to the grieving that Holy Spirit whereby he is sealed to the day of redemption; cloud his evidence for heaven; lay a foundation for God's chastisements on himself, &c. yet the heart within remains irreconcilably out with sin; neither can the believer by any means be wrought on to a loving or liking

it, either in heart or life. "He that is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God," 1 John iii. 9. *ἀμαρτίαν ἡ τοῦτοῦ*, Operam, not dat iniquitati. He makes not a trade of sin, or he commits not sin with full purpose of will and delight of heart. Time was when he could, and did; the remembrance of which sets him on renewed acts of repentance and self-loathing before God. But, since the powerful work of conversion hath passed upon him, indwelling sin hath lost, though not its defiling, yet its condemning and reigning power; strength is gone in the soul, by which means the believer hath forgotten his old trade of committing sin with greediness and delight. On this very account it is that the evangelical Dr. Thomas Goodwin hath the saying, 'That when a true believer doth at any time act sin, he is at best but a bungler at sinning.' He is herein like a tradesman, who was once skilful and expert at his trade, but through disuse or discontinuing his trade he becomes a mere bungler. Such a man can say, and that truly, I could shape and finish such a garment, or such a piece of work, as well as any person whatever, but indeed I have forgot my trade, and have now to seek it.

.. And is any thing more sure than that the man who is savingly regenerated must and will confess, to his own grief and shame, time was when I could curse, swear, be drunk, profane the name and sabbaths of God, &c. as eagerly, and with as

great delight, as any now in hell; or as those poor besotted debauchees who are now ripening themselves for ruin; and not only so, but who are contending and striving which of them shall first arrive in hell: but, to the praise of God, I am forced now to say, and that in truth, I find such a change in my nature, that, to gain the world, I cannot now do as I was wont to do formerly; those immoralities, wherein I sometimes pleased and delighted my very heart, I now abhor and loath; yea, I abominate and abhor myself to think of them. And the acts of religious duties, which before I scorned and laughed at, now I prize and value, accounting them more desirable than my daily bread. And from what principle this so great and wonderful change should spring, except that seed of God communicated in effectual calling, cannot be devised; that seed called the new creature, or the divine anointing, poured forth on the elect soul in conversion. It is a living spring flowing from Christ, that living fountain of all grace and life, into the soul of the effectually called sinner. And, like as in nature, a right natural spring will purge and purify itself from whatever dirt or filth is cast or fallen into it; even so that living spring of grace in the regenerate soul, which took its first rise or origin from the inexhaustible fulness of Christ its fountain, and which is continually fed by the renewed supplies which flow from Christ into the believer's soul, will not, nor ever can be reconciled to any

sin, though never so pleasing to the unregenerate part in the believer : but, when the believer is surprised by a temptation to act folly, that living spring of grace in the soul falls on purging out the filth and guilt contracted by that sin fallen into ; and can never be quiet until the believer, by renewed acts of faith on the blood of Christ, and godly sorrow and repentance for such a sin, recovers again the sense and perception of God's favour ; and not only so, but until the believer feels in himself that by that very fall he hath got more strength against indwelling sin than he had before, whereby his hatred of, and antipathy against, all sin are increased and strengthened. This may be looked on, by those whose principles and practices bespeak them children of the bondwoman, to be Antinomian doctrine. But, whether they receive or reject it, sure I am that the word of God warrants the believing it for undoubted truth ; and I doubt not but the experience of the most judicious Christians will readily subscribe the same.

Neither do I mean, in the second place, that the truly regenerate soul doth, in his living to God, come up to that perfect conformity to the law of God as is his duty ; but my meaning is, that the really converted soul doth as truly aim at, design, and endeavour to give and perform, sincere and universal obedience to the law, as the old Adam's nature in him leads and stirs him up to violate and transgress God's holy law, both negatively and positively.

'And wherein he finds himself short of that obedience which God's most holy and righteous law requires, he confesses and bewails, with shame and sorrow, his shortness in duty ; and, by renewed acts of faith and fervent prayer to the throne of grace, he flies to the perfection of Christ, his surety's perfect obedience to the moral law, laying hold thereon, and by faith appropriating and applying the same to himself as his own ; and 'under that shadow he finds himself safe and secure.

Having thus, as plainly and briefly as I could, described the person whom God will vouchsafe to hear in prayer, I come, in the next place, to discover what kind of prayer that is which he accepts.

As the word *δικαιος*, just, or righteous, properly signifies a person who is by the judge declared or pronounced to be just or innocent ; or to be absolved or acquitted in judgment ; and so marks out, by way of distinction, the person whom God will hear, excluding all others whatsoever, be their birth and qualifications what they will according to fleshly generation ; so the words *δέσις ενεργουμένη*, 'deesis energoumene,' signify and import an inwrought prayer, or a prayer wrought by the Holy Ghost within the soul of the person so declared or pronounced just and innocent. And, as the term just, or righteous, distinguisheth between the person whom God will hear, and the person whom he abominates, so the terms inwrought prayer distinguisheth between that prayer which

pleaseth God, and the prayer or prayers which will stink in his nostrils, how pleasing soever such prayers seem to unjustified and self-pleasing zealots. From the import and signification of the word in the original, I shall observe three things by way of remark.

First, That the inwrought prayer mentioned in the text is the work of God's Spirit in the soul of a justified, pardoned sinner, in producing which the pardoned sinner himself hath no hand, but is effected by the immediate efficiency of the Holy Ghost, and is therefore a material part of the new creation, wrought in the elect sinner in effectual calling. 2 Cor. v. 17. Ephes. ii. 10.

Secondly, That the inwrought prayer in the text is the gift of God, peculiar to the elect, and to none else, and that in the right of election. God never sends forth the Spirit of his Son into the heart of any sinner, to enable such a one to call him, Abba, Father, but into that sinner whom the Father elected and chose to himself in Christ his Son. Gal. iv. 6.

Thirdly, That to mock and persecute those, who have received this inwrought prayer in their souls, is the infallible brand or character of a scoffing Ishmaelite, who is a stranger to the spirit and grace of God's covenant. Gal. iv. 29. 2 Pet. iii. 3. Jude 18.

Fourthly, That every prayer, which is not wrought in the soul by the Holy Ghost, but devised by human wit, and by compulsion imposed

on the conscience, is offensive to, and will be rejected of God, how plausible soever the arguments for devising and imposing such prayers may be. Isa. xxix. 13.

Having thus plainly discovered that the person whom God will vouchsafe to hear is, and must be, a justified, pardoned sinner; not one who is yet in a state of enmity against and alienated from God; and likewise that the only prayer God will accept is that which is wrought in the soul of a pardoned and justified sinner by the Holy Ghost; I proceed to speak to the several other questions propounded to be resolved about prayer.

And the third question is, Whether it be lawful for, or the duty of, an unregenerate man to pray unto God, seeing that the best actions of such a man are an abomination unto God?

I answer in the affirmative, that it is not only lawful for, but the undoubted duty of, an unregenerate man to pray unto God. The reasons hereof are as follow.

First, Because prayer, as it is a part of natural worship, is a duty incumbent on all Adam's children; and, although such is the depraved state and condition of Adam's children that they cannot pray without sinning in what they do, yet it still remains their duty.

Secondly, Because of two evils the less is always to be chosen.

It is a great evil to offer that as sacrifice to a holy God which is polluted with sin, as all the

thoughts, words and actions of an unregenerate man are ; but it is a far greater evil for a sinner not to pray at all.

The first, viz. to offer to God a prayer, which abounds with sin, argues a state of spiritual impotency, from which the poor captive sinner can no way free himself.

But wholly to neglect or slight calling upon God in prayer, argues the highest contempt against the majesty of heaven.

The third reason is, Because that out of the way of duty a sinner is not to expect help or relief from God. Whatever the Almighty may do in a way of sovereignty, in preventing the destruction of his creatures, yet sinners have no ground or warrant to look or expect that God should work for their deliverance while they wilfully neglect crying to, and calling on, him for help and relief.

Fourthly, Because God expects that the talents of an unregenerate man shall be improved ; the natural man, though a stranger to saving grace, hath many good gifts and endowments from God, which are given to be employed for the glory of God and the common good, both of the sinner's self and others ; and, as it is but rational that those gifts should be improved to the utmost in invoking the name of, and wrestling with, the Majesty of heaven for help and succour in time of need and danger ; so it is most just and righteous with God to turn his back on such as, through sloth and

idleness, will rather lie down and perish than bestir themselves, in a way of duty, to prevent their own and others' ruin. And, although saving grace be the absolute free gift of God, and so out of the reach of an unregenerate man's free will, and the utmost improvement he can possibly make of his natural and acquired endowments; yet it is the undoubted duty of the sinner to belabour himself to the utmost, according to the natural ability he hath, to seek and beg from God the saving grace he wants; and, if he perish, he will find it greatly advantageous to perish in God's way; for to perish in the way of duty will, undoubtedly, render the torments of hell more tolerable to him than they will prove to the presumptuous despisers of God, who are grown so desperate in sinning as that they choose rather to be damned eternally than once to pray to the Almighty to deliver and save them.

Fifthly, Because the poor sinner knows not but that God may meet him in a way of sovereign mercy and saving grace when he sees the poor sinner just sinking under the weight of his sins, and groaning and sighing under the sense and feeling of his own inability to help or save himself. When the poor sinner finds that he hath run out the full length of the chain of his own free will and moral endeavours to save himself, and finds, by bitter experience, that salvation is still as far from him as when he first set out in the way of working for life, he is brought to such extremity as to conclude and cry out, I am past all hopes of

recovery, by what the creature can possibly do. Lord! help thou a poor, sinful and helpless creature, who have undone myself and wrought mine own ruin; I find now, by woeful experience, that my case and condition is so every way helpless and desperate, that none in earth or heaven can possibly heal or cure me; but the rich, the free, and sovereign, undeserved grace of thee, the ever-living Sovereign of the world. If thou wilt, thou canst save me. If thou wilt not, my ruin is of myself. I will for ever acquit and justify thee from being any way the cause of my damnation.

I never heard or read that ever God rejected any poor sinner who came this length to meet God in the way of duty.

But woe, and alas! the misery of this age lies here, in that their 'cannot help themselves' is become a real 'will not.' They neither will pray, nor strive in the use of means to prevent their own ruin as much as in them lies; neither are they willing or desirous that God should save them in a way of free and absolute grace.

Thousands upon thousands, in city and country, are so infected with the pestiferous contagion of free will and general redemption, and the universal grace which they boast is offered and given to all men, that they act rather the part of madmen than the part of men designed for life and salvation; in that the free will and general grace, of which they so much boast, are become as stupid and

dead, as touching striving after God in the way of duty, as death itself.

All I shall or need to say of such atheistical, besotted sinners is, that, if they have such a thing as free will to good, and a power to forbear those abominable sins which provoke God, and ripen themselves and the nation for ruin: if they have any part of that universal grace which they boast is given to all men; then are they of all men the most wretched and miserable; and among the many numberless millions in hell none will be found more inexcusable, inasmuch as they did not improve, but, with the idle and slothful servant in the parable, hid and buried their so much boasted talents of free will and universal grace. Matt. xxv. 25. xii. 37.

Quest. Whether it be lawful for, or the duty of, an awakened sinner to take up with, and to make use of, stinted forms of prayer composed by other men, and by human authority imposed on the conscience?

To this question I answer in the negative, viz. That it is no way lawful for, or the duty of, an awakened soul to take up with, or to make use of, stinted forms of prayer composed by other men, and imposed on the conscience by human authority.

The reasons are plainly these which follow.

One reason is, Because there is no need of such a practice; this will appear convincingly

true, if we, without prejudice, consider but two things.

First, The infallible certainty of such as are savingly enlightened and regenerated, having received the spirit of adoption, whereby they are enabled to cry, Abba, Father, and to pray acceptably to God. Rom. viii. 15, 26.

Now for such souls to take up with, and to make use of, stunted forms of prayer, composed by other men, and imposed by human authority, is not only needless but very sinful. First, needless, in that a living spring from the fountain of living waters taking up its lodging in the soul of the regenerate sinner, he is thereby, and the Spirit from whom it came, enabled to pray without any help from creatures.

He who hath a running stream within his own house, need not be beholden to his neighbours for water. John iv. 14. 1 John ii. 27.

As it is needless for the believer who hath this living spring of grace in his soul, and the inhabitation of the Spirit of grace, to be beholden to the muddy puddles of men's composed prayers; so it is very sinful for the believer to act so injuriously against the Spirit, whose work and office in the soul it is to teach and enable the soul to pray aright, as to allow himself to practise that which, experience teaches, will prove no better than a quench coal to the good motions of the Spirit within the soul; and also a keeping the believer

back from waxing and growing in the grace and spirit of right praying.

And, as it is sinful for a believer to consent or yield to such a practice, so it is no less than spiritual tyranny, and religious usurpation, for any, in pretence of headship or power over the church, to impose or force their own composed and stinted forms of prayers on the consciences of those who by grace are made Christ's free men. It is neither likely, nor yet probable, that Christ should by his blood purchase a liberty for his redeemed to set them free from the sinking yokes of circumcision, and the ceremonial law, to the end the sons of men might exercise an usurping, lording authority over their souls and consciences, in imposing on them tyrannical yokes of their own devising.

As for those sinners, who are as yet in a state of unregeneracy, it is no way conducive to their conversion to make use of such forms of prayer, whether out of choice or by compulsion: and I shall die in the stedfast persuasion that that which is not an ordinance of God, appointed for converting souls to Christ, will never awaken, convince, or turn to Christ one sinner. Sad experience hath taught and convinced me what a hindrance the use of such forms of prayer hath been to keep me back from sound conversion, in that all the effect such forms of prayer had on my soul was to root me in a profound security, and fixed persuasion, that I was a true son of the church, and conse-

quently a real convert: whereas God and my conscience know I was all those years of my zeal for those forms of prayer as great a stranger to the new birth as ever Nicodemus was: I neither laboured to stir up in myself, or to improve those gifts and talents wherewith my Maker had endowed me, and whereby I might be brought to a sense of the state and condition I was in before God, or be set forward towards saving conversion. Nor was I so much as put upon suspecting or questioning whether I understood what true praying according to the gospel was; but, taking it for granted that, because the forms I used were sound and good, as touching the matter, and because I was more than ordinarily earnest and zealous in using them as my prayers, I concluded that I was a praying soul, and consequently that I was a good Christian; whereas I was afterwards made to know that, until the Spirit of adoption was given me, in effectual calling, I never did nor could call God, Abba Father, believingly and truly.

Secondly, If it be seriously, and without prejudice, considered that the children of Adam, though unregenerate, are endued with natural gifts and parts which God expects shall be improved in serving him, and in preparation for the coming of his judgment, the practice of using and resting satisfied with forms of prayer, composed by other men, takes the sinner clearly off from a due improvement of those gifts and talents wherewith

God hath intrusted him, and renders him obnoxious, and liable to the same reprehension and sad sentence which passed on the slothful servant in Matt. xxv. 25, who hid his talent, and did not improve it.

Had not such poor misguided souls been wheedled into a self-pleasing conceit and opinion, that the lazy and easy way of reading book-prayers, composed and made ready to their hands, or getting them by rote, is a good, nay, the best and safest way of praying, for preventing their speaking either blasphemy, or nonsense in praying, should they presume to pray without a form: they would, by a due and seasonable improvement of their own gifts and talents, have prevented their being charged with sloth and unfaithfulness.

Another reason of the point is, because reading or repeating such composed prayers cannot, in truth and reality, be said or proved to be that sinner's prayer.

An industrious improvement of the gifts and talents which God hath intrusted the sinner with is that which God expects and looks for at his hands, as a reasonable service due to the sinner's Creator; and for the non-performance of which reasonable service the lazy, idle formalist exposes himself to a liability of being turned out of house and home, and to be lodged in utter darkness with the unprofitable servant. Matt. xxv. 30.

That such reading or repeating by rote the forms composed by another is none of that sinner's

own prayer, I shall make good against all gainsayers, by induction of particulars, which shall be proposed by way of comparison for the great satisfaction and full conviction of every ingenuous and unprejudiced mind which is desirous to see the banner of God's truth in this point openly displayed.

And, first, give me leave to ask the patrons of such composed and imposed forms of prayer; Supposing that the king's speech, or the bishop of Canterbury's sermon, preached before the king, comes to fall into my or some other man's hand, this speech or sermon is read with seeming great affection and zeal; it is well liked and approved of as a most excellent speech or sermon; doth my reading or repeating it by heart make it my speech or sermon? Is it not still the king's speech, or the bishop of Canterbury's sermon? Let this comparison be weighed in the balance of a serious and an unprejudiced consideration.

Again, I ask of the above-mentioned patrons of composed and stunted forms of prayer, whose they think those verses were, which were made in favour and commendation of Cæsar, and placed over the palace gate, wherein the emperor was made equal to the gods? Whether was Virgil, who made and composed those verses, or Bathyllus, who vainly and foolishly assumed the same to himself, the true author of them?

While Virgil concealed himself Bathyllus run away with the honour; but when Virgil comes

forth, saying, 'I have made these verses,' another hath taken my honour, Bathyllus sneaks away in disgrace, and Virgil, the true author of those verses, was immediately advanced.

Let poor prayerless souls, who rest upon and glory in the well-worded prayers composed by others, have a care they meet not with the same success Bathyllus met with for vainly assuming to himself the verses made by Virgil. Gal. vi. 3.

O how few are there now in England who glory not in another man's line of things made ready to their hands! 2 Cor. x. 16.

Again: I ask whether it be not as absolutely needful, and as really a duty incumbent on all Adam's children, to act themselves in the concerns of their immortal souls as they do in the concerns of their bodies. If so, as beyond all doubt it is, then I desire to be convinced wherein I am out of the way when I say and affirm that a hungry man may as rationally trust to another man's eating, drinking, sleeping, and clothing his body for him, or in his stead, while he himself neglects all these offices for the support of his own natural body.

If any reply, and assert that I say and affirm herein that which is irrational, because it is a thing impossible in nature that one man should eat, drink, sleep, and wear clothes for another, seeing that by nature's law every individual person is to eat, drink, sleep, &c. for himself, and not to trust to the eating, drinking, &c. of another;

to this I answer, that by the law of God's revealed religion every soul, who hopes or desires to be saved, is obliged to do and practise personally, not another for him, the duties required, in Christianity. As every soul is required to believe for himself, to repent for himself, to hope for himself, &c.; so he is as truly obliged and bound to pray for himself, according to the ability he hath given him of God; he is not to boast in another man's line in things made ready to his hand. "Hast thou faith? have it to thyself before God," Rom. xiv. 22. So I say of every other grace and duty in Christianity. Hast thou this and the other grace of the Spirit? have them to thyself before God; do not trust to, or rest upon, those graces in another. Do not deceive thyself in thinking or believing that God will take that for thy personal prayer which was composed by another, and prepared to thy hand. Gal. vi. 4.

Let but this question be put home to the conscience of any rational man, whose reason is not swallowed up in the gulph of prejudice; Are you willing that such or such a learned dignitary of the church shall chew your victuals for you? tell and keep your money for you? the answer would be, I honour and reverence such and such dignitaries for their learning and office sake; but I must beg their pardon if I resolve to chew my victuals, and tell and keep my money, myself. And wilt thou not shew thyself as greatly concerned in the matters of salvation?

Are not believing, repenting, meditating, and praying, a chewing the spiritual cud? And wilt thou trust this in the hands of any learned dig-nitary living to do it for thee? Surely, if thou dost, thou sufficiently declarest to God, angels, and men, that thou puttest a far higher value on thy perishing body than thou dost on thy immortal soul.

Instances of this kind may be multiplied; but I proceed to the third reason, why it is not lawful for, or the duty of, an awakened sinner to take up with and to use forms of prayer composed by others, and imposed by human authority.

Reason 3. Because it appertains to none to institute or appoint set forms in religion, but to him who can also give the inward spiritual power which makes outward forms acceptable.

This very reason, if men would shew themselves rational, might for ever stop the mouths of those who brag and boast of the well-composedness of the form, and the orthodoxy and soundness of the matter, of those prayers which by human authority are imposed.

That which lays such forms open to divine re-prehension, and bespeaks them truly contemptible in the esteem of all who are really acted upon by the spirit of adoption, is, that they are human forms, destitute of that divine virtue and power which bespeaks all religious forms acceptable and pleasing to God, and refreshing, edifying, and comforting, to the souls of believers. To which

I add, that the forms so highly extolled, and so mightily contended for, are not the fruit of the gifts and talents of those who make use of them for their prayers.

If believers be exhorted by God himself to turn the back on those who retain the form of godliness composed and instituted by God himself, when the power is denied, certainly much more ought believers to turn away from such as have neither power nor form of God's own appointment. 2 Tim. iii. 5.

Reason 4. Because that to practise the commandments of men, and to offer the same as worship to God, either for fear of men's frowns, or to gain worldly advantage by so doing, will prove such persons not only dissembling hypocrites in religion, but they will lay themselves open to the rejection and blast of God's mouth. Isa. xxix. 13, Matt. xv. 9.

Reason 5. Because there is not recorded in all the word of God any one instance where God empowered or authorised any mere man, or men, to compose forms of prayer, and to impose the same on others for their prayers.

Now, seeing that the written word of God is the only rule of a believer's faith and life, it must necessarily, and by unavoidable consequence, follow, that whatever is not therein recommended, either by precept or example, is to be rejected and abhorred, and that upon pain of God's rejecting and abhorring us for disobeying his commands.

Reason 6. Because whatever is not done and practised in faith, in serving God, is altogether abominable to God, because sinful. Now that which is neither expressly, or by consequence, commanded by God, nor yet hath any promise of acceptance made to it, can never be said to be done or practised in faith. Rom. xiv. 22. Heb. xi. 6. Let the patrons and pleaders for such composed and stinted forms of prayer, either shew where in all the word of God such forms are warranted, or where God hath made any promise of accepting them; otherwise let them ingenuously own that I have the truth on my side.

Against the reasons here laid down to overthrow stinted forms of prayer, several things are objected. I will reduce them, for brevity sake, to six particulars; to each of which I will, in Christ's strength, reply faithfully and honestly, according to God's word, and the experience God hath blest me with.

Object. 1. The scriptures have laid down a set form of prayer, and command the same to be used, Luke xi. 2. "When ye pray, say, Our Father," &c.

Ans. In two particulars.

First, By way of dilemma, thus, either it was the mind of Christ that that form of words should be imposed on believers as their prayer, or it was not.

One of these must unavoidably be granted.

If it was, then it necessarily follows that all

believers are bound up to that form. Now it lies at the objector's door to prove that any of the apostles or primitive believers of that first and best age of the gospel church ever used that form for their prayer, in so many words.

If it was not the mind of Christ that that form of words should be imposed on believers as a yoke of duty, how ignorant of the scriptures are such objectors!

Secondly, By way of explication of that misunderstood and abused text, most certain it is, I hope to die in the faith of it, that the mind of Christ in that text to the believers then was, and to us now is, that both they and we should take that form of words for a standing general rule or platform, according to which he would have all believers, to the end of the world, to frame their prayers.

I will lay down four arguments to prove what I have asserted to be the mind and design of Christ in that text.

ARG. 1. The different variety of expression in which the two evangelists set down that form of words. First, In the very entrance upon that form, Luke saying, "When ye pray, say, Our Father," &c. Luke xi. 2; Matthew saying, "After this manner, therefore, pray ye," &c. Matt. vi. 9. Secondly, In that these two evangelists vary in sundry words in setting down this form. For example: Luke omits the doxology, Matthew hath given it. Matthew says, "Give us this day

our daily bread;" Luke says, "Give us day by day our daily bread." Again, Matthew says, "Forgive us our debts, as we forgive our debtors;" Luke says, "Forgive us our sins," &c.

Had it been the mind of Christ that believers should be tied up to that form of words in praying, the unerring Spirit, whereby the two evangelists were actuated, would have been more exact and accurate, in setting down the words of that form. But the design of Christ being only to lay down a general rule or platform, according to which he would have believers to frame their prayers, there was not that regard had to the placing of the words as otherwise would have been, had it been his will that that form of words should be used by believers as their prayer; but, the words being designed only as a general rule or platform of prayer, what was omitted by one evangelist is supplied in the other.

ARG. 2. The shortness of that form, in reaching the several cases of every believer in particular; is a convincing argument that the wisdom of Christ never designed that form of words to be imposed on believers as their prayer.

It is certain that the case and condition of believers, while in a state of imperfection, is various and changeable; so must their prayers be. It would be altogether inconsistent with the wisdom and faithfulness of Christ to tie up believers to any prayer or prayers whatever which are not full

to the purpose, in suiting or answering the particular case of every believer.

This is plain from the practice of God's church in all ages, who always suited her prayers to her present condition. Read what is set down in 1 Kings viii. 38. "What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house. Then hear thou in heaven," &c.

By this scripture now quoted, and many more which may be offered to the same purpose out of the Old Testament, it is most evident that the church had no such thing as a set or stinted liturgy by which she prayed.

From this I do most rationally infer that, if the church of God was, while in the state of her minority, enabled to pray without a set or stinted liturgy, it must unavoidably be the highest reflection upon, and the greatest dishonour imaginable to, the Son of God, that his church, being now come to the state of manhood in spirituals, and being so plentifully enriched with those gifts of the Spirit which he bequeathed to his spouse at his ascension, should be less able to make her addresses to God than she was in her state of non-age before his coming in the flesh.

Agreeing herewith is that of Paul, Ephes. vi. 18. "Praying alway with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

This scripture, with many more of the same import in the New Testament, makes it plain, beyond all contradiction, that in the apostolical days there was no such thing as a stated and stinted liturgy; but that the apostles and primitive churches did frame their prayers according to the present circumstances they were in, which leads me to a third argument to confirm the truth of that sense and explication I have given of the so much abused text above mentioned, Luke xi. 2.

ARG. 3. The example and practice of Christ himself and his holy apostles, who, beyond all contradiction, framed their prayers according to the present occasion they had in hand; a few instances hereof may be seen on record.

First, When Christ designed to raise Lazarus by miracle he did not use those words, Our Father, &c. nor yet any stinted liturgy, but framed his petitions to God his Father according to the design he had in hand, John xi. 41, 42. "And Jesus lifted up his eyes, and said, Father, I thank thee," &c.

Again: When in that bitter agony in the garden, "He fell on his face, and prayed, saying, O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt."

And when he came to give the finishing stroke to the work of our redemption on the cross, "He cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? My God, my God, why hast thou forsaken me?"

And a little before his suffering, when he puts up his most solemn and heavenly prayer for his disciples, and all other believers to the end of the world, it is evident he did not use the form of words so much boasted of by the advocates of liturgies and stinted forms of prayer, but frames his incomparable and most excellent prayer to his Father, according to the present occasion: this appears in the 17th chapter of John to the end. And, although he did not, on any of these occasions, make use of the form above mentioned, yet it is not to be questioned but that he framed all his prayers according to that general rule or platform of prayer laid down by himself, which is the thing I contend for; and which, if granted by the adversaries, as I cannot see how they can avoid it, the chief hold and refuge they have to fly to, is blown up, and they themselves, being driven from that hold, put to their shifts and obliged to take sanctuary under the shadow of the church's pretended power, from whence I doubt not I shall be enabled by him who is the head and king of the church, to drive them, forcing them to quit that hold also, as they have done the former. As the scriptures make it plain that Christ himself did not, on any of the before-mentioned occasions, use the form so mightily contended for, but did, as hath already been observed, frame all his prayers to the several occasions which lay before him, so his holy apostles did, by the unerring influence of the Holy Ghost,

follow the blessed example of their Lord and Master in this very matter.

Two most plain instances of this truth we find on record; the one is the occasion they had of choosing an apostle to succeed Judas the traitor, Acts i. 24, 25; "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen;" the other is the occasion they had of electing deacons, Acts vi. 6. In neither of which, nor in the prayer they put up to God against their persecutors in Acts iv. 24—32, did they use the form of words in Luke xi. 2, but framed their prayers to suit the matter in hand.

ARG. 4. The fourth argument shall be the command of Christ to shun and avoid tautologies and vain repetitions, Matt. vi. 7. "But, when ye pray, use not vain repetitions, as the heathens do; for they think they shall be heard for their much speaking."

Now what can be more plain than that such men prove themselves extremely guilty of vain repetitions, who multiply words in their prayers, repeating the very same words over and over, even to weariness, and concluding the several short prayers and responses, wherewith the liturgy abounds, with, "Our Father, which art in heaven," &c. and that several times in the same morning and evening service?

I speak not these things out of prejudice to the

English nation, or to affront the governors thereof, who are such great countenancers of the vanity I am now decrying ; but from the sense of that duty I owe to the offended majesty of God, whose presence and gospel are now ready to take wing, in order to their departing from a nation which hath been so many years hardening itself against God in the ways of sin and folly. And more especially their refusing to lay the neck under the yoke of his Son's gospel government, fearing lest thereby they should let the statutes of Omri fall into contempt, and so the foundation of their own sensual kingdom come to be not only shaken, but even quite overthrown.

I say from a sense of the duty I owe to God, and the great love and honourable respect I have for poor, languishing, bleeding England, and the government thereof, I deal thus plainly. If any son of violence offers to lay a persecuting hand upon me for the plainness and faithfulness here used, both for God and the kingdom's good, let such know that, through God's rich grace to me, the unworthiest of saved sinners, I shall be found fitter for a prison than he will be for the impending judgments of God, which threaten to destroy the land.

Object. 2. That extempore prayer is, to them who hear and join in it, a form.

I answer to this objection in two particulars.

First, That which is not a form in itself is not a form to any.

Prayer, conceived and made by the abilities given by God, is to the people the benefit of a gift bestowed for their edification.

That only can be called a form of prayer which a man useth as such, and to the use of which he tieth himself up. The nature of a form of prayer depends on the use of it. No man is, in praying, tied up to the words of the minister.

Secondly, People joining together with him that prays according to the ability given him by God for edification is a duty. This objection is vain and frivolous.

Object. 3. Every one hath not the Spirit to help him to pray; and therefore such must be holpen by forms of devotion.

Hereto I shall reply in three particulars.

First, They who are by faith united to Jesus Christ have the Spirit of Adoption, which enables them to pray believingly; why therefore should they be hindered, and by human laws persecuted for not using a form?

Secondly, Such as have not the Spirit of Christ will never get it by using and pleading for human forms of prayer. I have already shewn how that that which is not itself an ordinance of God, appointed for converting sinners to Christ, will never bring a soul to God.

Thirdly, Though the persons intended in the objection have not the spirit of Christ savingly in them to enable them to pray, yet they have a share of the common gifts of the Spirit, whereby they are

rendered capable of praying to God for the Spirit. The very light of nature teaches men to put up prayers to God according to the danger they apprehend themselves to be in: this is evident from the practice of those heathen mariners in Jonah i. 5, 6, from which I observe that where and when a poor sinner finds himself pinched with the sight and sense of his misery, he will not want words to cry and to beg for relief.

In case a poor beggar be both hungry and naked, and reduced to such extremity of misery as that he perceives nature in a sinking starving condition, can any man rationally think that such a man stands in need of a monitor to instruct or teach him what words to use in begging? Surely it must be granted that sinking, starving nature is the best monitor in such a case.

Oh! if we could once but startle and awaken dead sinners out of their damning security, by the terrors of God's law set home on the conscience, so as that they once become apprehensive of the miserable cursed state they are in; how busy and active would natural conscience be in throwing off that sloth and security of the soul, in which the generality of England's professors, both nonconformists and conformists, are in danger of perishing eternally; how soon would nature be called in to the relief of the wounded, bleeding soul? The man's knowledge, his wit, his memory, his tongue, his lips, his all, must hasten in to help the awakened

guilty sinner to make a prayer suited to the distressed, deplorable condition he feels himself in.

All that can be expected from the forms contended for is, that they make secure, dead sinners, more dead and secure; in that the using and practising them will take the poor sinners off from improving the gifts of nature, and lulling the hypocritical formalist in such a deep sleep of security and vain confidence of the goodness and happiness of his condition, as nothing short of some amazing judgment from above, or the unquenchable flames of hell, will awaken him out of.

Object. 4. A stated liturgy is a good help to weak ministers, &c.

To this I answer in three particulars.

First, It is most certain that, by the law of Christ, no man is to be accounted capable of the sacred office of the ministry but that man who is by the spirit of Christ fitted, in measure, for so sacred an office. "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. ii. 2.

As it would reflect great dishonour on a king to send an ignorant and insufficient person upon an embassy, so likewise it reflects great dishonour on the Lord Jesus Christ to have ignorant and insufficient men put into the office of the ministry. "All scripture is given by inspiration of God,

and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to every good work." 2 Tim. iii. 16, 17.

Secondly, Stinted forms of prayer are so far from helping weak ministers, that they are rather a means of increasing and feeding a spirit of sloth and laziness, which is to be carefully shunned and watched against. He that hath no gift and parts at all is not fit for the work of the ministry: he who hath but ordinary gifts ought to stir up and improve those gifts, that they might grow. "Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the laying on of my hands." 2 Tim. i. 6.

The tying ministers up to stinted forms will rather cherish and increase their weakness than any way help to remove it.

Let that text in Matt. xxv. 29, be consulted; 'For unto every man that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.'

The best expositors on this text do understand by the word, hath, the faithful and diligent improvement of the gifts and talents which a man is possessed of, according to Prov. x. 4. By, hath not, they understand the neglecting to improve those gifts and talents.

Thirdly, Let it be seriously considered that for a minister to go always on his religious crutches,

as stinted forms are by the patrons of them stiled, is the way for himself and his flock, which resolves to follow him in his practice, never to get or be acquainted with the spirit of prayer; and in them will be fulfilled that terrible scripture, Hosea iv. 9. "And there shall be like people like priest. And I will punish them for their ways, and reward them for their doings." The people as well as the minister, who will not hear of or endure the spirit of prayer, God will judicially smite with spiritual barrenness. And God knows England at this day abounds herewith.

By reason of such judicial smitings as this, Israel of old became an empty vine, that produced no fruit which the Holy One of Israel could delight in or accept, Hosea x. 1. Now is this scripture fulfilled in England; though the patrons and advocates for stinted forms of prayer, the chief occasion of England's barrenness to God, will not endure to hear of it.

These crutches, to use their own comparison, have been used ever since the church of England's separation from the apostatical synagogue of Rome. Had the church of England thrown away those crutches, and left them where they found them, England had been a happy, a blessed England this day. But, as Ephraim of old was joined to idols, so the church of England is joined to these crutches; and when she will learn or strive to go without them God only knows.

Object. 5. It is judged fit that a stinted liturgy

should be generally imposed for the sake of uniformity in religion, and for preserving peace in the church.

Ans. This objection consists of two members; or branches, to each of which I will reply distinctly in their order.

First, For the sake of uniformity in religion.

To this first branch of the objection I answer in three particulars.

First, For every pastor to recommend to his flock the spirit of prayer, and to teach them the absolute necessity of getting it, and of uniting firmly and zealously in opposing the statutes of Omri, Micah vi. 16, and standing up as one man to maintain the instituted worship of Christ in all the several parts of it, is the uniformity in religion which must keep England from being spewed out of God's mouth; such a uniformity as this is promised in Zech. xiv. 9. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one."

The uniformity here promised is that mutual agreement between those nations and people whom God will gather to himself, whose hearts and affections he will firmly unite in the latter days to depose idolatry and superstition, and to join themselves together to worship God with such a pure and spiritual worship as he himself hath instituted and appointed in gospel times. Mal. i. 11. John iv. 24.

Secondly, If uniformity in stinted forms of

prayer be judged fit, why not also uniformity in stinted forms of sermons, and set and stated homilies? The one is as rational as the other. Now, in case a minister should always preach, or rather repeat, the very same sermon, the people would neither be advanced in knowledge, nor would they be pleased with such an idle and lazy practice. Why then should there not be the same dislike shewn in the business of prayer?

Thirdly, The tying up ministers to such set and stinted forms is the greatest injury and harm to the souls of both ministers and people that can be.

This will appear in three particulars.

First, It is a great hindrance to a minister, in that such a practice takes him off from his study. For, if he must be tied up to a stinted form of words, either in praying or preaching, made ready to his hand, why need he take any pains in study? The Spirit of God enjoins ministers that they study and take pains to grow in spiritual gifts, that their profiting in the mystery of godliness might appear to all. 1 Tim. iv. 13, 14, 15.

Secondly, This practice necessarily binds up the minister's talents, if he hath any left him, in a napkin, and so lays him open to be cast out for an unfaithful and an unprofitable servant. Matt. xxv. 25, 30.

Thirdly, This practice brings and continues a spiritual barrenness on the people, in that it robs their souls of the benefit of ministerial gifts. The

apostle assures us that "the manifestation of the Spirit is given to every man to profit withal," 1 Cor. xii. 7. Now, in case ministers are not allowed to exercise and improve their own ministerial gifts, how can their people be otherwise than grossly ignorant in the mysteries of gospel religion? Let those ministers, who willingly subject their consciences to such unreasonable and intolerable yokes of men's laying on them, consider and tremble at those scriptures, Mal. ii. 7, 8; Hosea iv. 6; Matt. xv. 14.

Branch 2. For securing peace in the church.

To this I answer in three particulars.

First, The event of imposing stinted forms of prayer makes it plain and evident to every discerning eye that the forms imposed are not according to the revealed will of God.

Whatever in itself tends to rend and tear the hearts and affections of magistrates from their subjects, and of the subjects from their magistrates, can never be proved to be the ordinance of God.

Too evident it is that the violence, which in former reigns hath been used and practised in imposing liturgies and stinted forms of prayer, hath not only exasperated the spirit of the magistrates against the best of their subjects, but it hath greatly alienated the hearts and affections of those subjects from their magistrates; and, if this be the way to secure peace, for my part I do not know what peace is. No man of common sense will call a continued persecution for conscience

sake peace, or the way to promote it, either in church or state.

Secondly, The imposing such stinted forms of prayer, by force and violence, is altogether repugnant to the law of charity. And that which is so can never be the way either to procure or secure peace.

It will be altogether in vain for those to expect a right peace, who have no regard to practise the golden rule laid down by Christ in Matt. vii. 12, "Therefore all things, whatsoever ye would that men should do unto you, do ye even so unto them." A negative peace they may for a time enjoy, but true and real peace they will remain strangers to while their necks refuse to stoop to the yoke of the Prince of peace. Isa. lix. 8. "The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace."

Let not that person, family, or nation, expect peace, whose hearts refuse to embrace the truth of God as it is in Jesus. That peace, which proceeds not from a cordial reception of the truth in faith and love, will in the end prove but a bastard peace. And they who boast of such a peace will be found no better than self-deceivers, Isa. lvii. 21. Luke x. 6.

Thirdly, The imposing stinted forms of prayer, contrary to the law of charity, instead of procuring or securing peace, either in church or civil

state, will produce, in the people who submit to such impositions four sad and wretched effects, which will at length, if not prevented by the abused grace and miraculous power of God, end in the overthrow of the nation.

First, It will end in growing ignorance. Ignorance I mean in the mysteries of godliness; wherein whoever abounds and continues, especially if their ignorance be wilful and affected, mark themselves out for the vengeance of God. Isa. xxvii. 11, "For it is a people of no understanding; therefore he that made them will have no mercy on them, and he that formed them will shew them no favour." "In flaming fire taking vengeance on them who know not God, and that obey not the gospel of our Lord Jesus Christ," 2 Thes. i. 8.

Secondly, Blind zeal; which is always a fruit of ignorance, and is like a fire in a wrong place of the house. It is always observed that the most ignorant in the mysteries of gospel religion are the most violent in opposing the spirituality of the gospel, and persecuting the professors and defenders of it. This is by some accounted zeal for the church, and true loyalty to the government: but, whatever such bigotted zealots think or say, time will prove that it is a fire which will bring destruction on the land. Such zeal as this is no better than God-provoking persecution; which, in pretence and colour of serving God, and obeying authority, is a making havock of God's heri-

tage in the land. This is a fulfilling the words which Christ foretold in the days of his flesh. "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you shall think that he doeth God service." John xvi. 2. Let such zealots ponder and consider what the meaning of that scripture is, Psal. vii. 13, "He hath prepared for him the instruments of death; he ordaineth his arrows against the persecutors."

Thirdly, Formality in worshipping God. This is ever a concomitant of human impositions in God's worship; and so epidemical is it grown in England, that it hath not only crept into the purest churches of protestant dissenters, but even into the prayers and sermons of the most orthodox preachers in the nation: and he who sees it not to be so is most certainly a stranger both to his professing neighbours, and likewise to his own spirit. God help us all to bewail this God-provoking sin before it prove too late.

There is of late the hue and cry raised against gross immoralities, which, like an overflowing deluge, seems to cover the face of the nation: but there is very little notice taken of that spreading and growing formality, which, like a gangrene, is eating into the very bowels of power and purity of gospel religion. We have all, both non-conformists and conformists, a great and shining name and appearance of being alive to God; but it is greatly to be feared that the most lively protestants in England will be found too, too dead

and lukewarm when Christ comes to search England by his fire-like judgments. 2 Tim. iii. 5. "Having a form of godliness, but denying the power thereof." "Thou hast a name that thou livest, and art dead." Rev. iii. 1.

It were a mercy to the land if those studies and sermons, which are designed for carrying on a work of reformation, were turned into the right channel, viz. a strenuous and zealous preaching up the nature and absolute necessity of regeneration; a thing to which the generality of England's professors are as great strangers as Nicodemus was, John iii. 3. Some have been famed exceedingly, and cried up for nonsuch, when their thunder-like sermons have startled, and for some time stirred up, gross profanelings to reform their lives; on which very account many now in hell, I question not, and a great many now living, have passed, and do now pass, current for real-converts; whereas they were never brought to know experimentally what true conversion means, or wherein it consists. I have often said that those preachers who make a greater noise than their neighbours in rousing men up to reformation, leaving them ignorant of the mystery of the new birth, do but fill churches and kingdoms with shining hypocrites. And whether this will not help to ripen a land for judgment I leave to the judicious in Christianity to judge. Not that I design to discourage any from endeavouring to carry on a work of reformation in manners; but my design is rather to

shew and wish that ministers would rather employ their talents in awakening sinners to effectual conversion, leaving that work of external reformation in manner to the civil magistrate, whose work and office it is, Rom. xiii. 3, 4. There is no reformation but that which flows from saving conversion that will meeten sinners for the communion of Christ.

And therefore I humbly conceive it to be a great weakness in the generality of England's ministers, who are called to the pastoral office, that they preach so seldom on, and meddle so little with, the subject of regeneration, or the new birth; an argument, say some, that they are either strangers to the thing themselves, or else that they take for granted that all those they preach to are already in a regenerate state, and so stand in need of building-up sermons only.

To these I would only say, that it will be well for such churches if the same charge brought against the church of Sardis, and the church of Laodicea, be not brought against them, Rev. iii. 1, 2, 17.

Fourthly, Hating, envying, and persecuting, those who differ from them, be they never so holy and upright in their walk and conversation. It is at this day in England as it was of old in Israel; Ephraim envied Judah, and Judah vexed Ephraim; the ground of which clashing and opposing each other was the difference between them in the matters of God's worship. Ephraim, and the other nine tribes

which joined with him in espousing the idolatries and superstitious inventions of Jeroboam, were by far the greater number, they being ten tribes, and Judah but two; as great odds as are at this day between the imposers of stinted forms of worship, and those who dislike and oppose such unjust impositions. Judah, though by far the smaller number, yet retained the purity of God's worship, refusing to conform to, or to approve of, those idolatries and superstitions of Jeroboam which the ten tribes had fallen in love with; and this was the reason why poor Judah became the object of Ephraim's envy. If this be not the case of non-conformists and conformists in England at this day, I am greatly mistaken. Let those in these kingdoms, who have joined together in espousing the corruptions of the Jeroboam of Rome, and who are yet desirous to retain the name of reformed protestants, ponder most seriously Hosea xi. last verse, "Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints." Let all, be their numbers and outward strength ever so great, who envy and persecute the pure worshippers of God, read what the God of truth, who cannot lie, hath said shall come upon them, "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim," Isa. xi. 13. When the imposers of stinted forms of worship grow weary and ashamed

of these things, and are cordially reconciled to those they now envy and persecute, and that by owning and embracing the pure worship and ordinances of Christ, which hitherto they have branded with the odious term of fanaticism, Judah shall no more vex Ephraim, but cheerfully embrace them as brethren, and go hand in hand in advancing the true protestant interest against all the combined powers of Rome and hell.

Object. 6. Christ hath given power to his church to institute and appoint whatever may make for her own edification and peace. Matt. xviii. 18.

Ans. In two particulars.

Ans. First, They who deny the church, to which Christ spoke in Matt. xviii. 18, to be a congregational church of visible professing saints, called out from the fellowship of the ignorant unbelieving world by the Spirit and word of Christ, to subject themselves under Christ, their mystical head and king, to walk in church fellowship, worshipping God, and building up themselves in their most holy faith, according to the rules prescribed by Christ himself in his word, will sooner or later be convinced of their mistake respecting it.

Secondly. The power given by Christ to his instituted churches under the gospel is a power of trust only, not a power of instituting new ordinances of worship. To institute and appoint both the matter and manner of divine worship

belongs to Christ the head and king of his church. Subjection and obedience to his institutions and appointments, belong to the subjects of his kingdom, the church; Deut. xviii. 18, 19. Prov. xxx. 5, 6. It is in this sense Paul is to be understood where he calls the church the pillar and ground of truth, 1 Tim. iii. 15, on the account of the trust wherewith the Lord Jesus hath honoured and dignified his churches, to keep pure, from men's defilements, the doctrines and institutions in divine worship which he delivered from his Father. For thus doing, Paul highly commends the church in Corinth, 1 Cor. xi. 2; and Christ himself for the like practice, commends the church of Philadelphia, Rev. iii. 10. He never yet did, nor ever will, commend any person or church for adding to his institutions, but rather the contrary. It was for such whorish tricks as these that God denied the Jewish church to be his wife, and for which he threatened to strip her, and make her bare, Hosea ii. 2, 3. The apostatical synagogue of Rome remains as yet under the odious character of whore of Babylon, and mother of harlots, for blending the doctrine of God's grace delivered by Christ the messenger of his holy covenant. I wish those meretricious and spurious doctrines of her own and the devil's devising, and her imposing on the world a pompous, carnal worship, which God hates as truly as a sober and a godly man hates and loaths the paint and gaudy dress, with the wanton and lascivious looks and actions, where-

by his wife allures and tempts other lovers to his bed, may be exposed to contempt. Let all Rome's advocates, who plead for her inventions in God's worship, look to it, and in time consider how they can avoid being styled the children of such a catholic strumpet, notwithstanding that partial and mincing separation which they pretend to make from her communion. The separation which some in our days do make from Rome is like the shaving of a man's beard; what is outward and offensive to the eye is cut off, but the stumps of it remain inhering in the flesh still. The gross idolatry of Rome is, seemingly at least, cast off and renounced by too many who are very fond of her superstition, and who, it is to be feared, will, when opportunity serves, open a door to her gross idolatry, rather than part with her God-provoking superstition, which they so dearly love.

So much in answer to the most material objections brought in by the patrons and imposers of stunted forms of prayer.

I now proceed to resolve the fifth question about prayer.

Quest. 5. Whether doth an extemporary gift of prayer bespeak or prove a man to be in a state of saving grace?

To this question I answer in the negative, viz. That a gift of prayer doth not bespeak or prove a man to be in a state of saving grace.

For, as I have already observed, most certain it is that a formal hypocrite, who is and will for

ever remain a stranger to regeneration, may have such a measure of the common gifts of the Spirit of God as may render him capable of outstripping or outdoing in praying and preaching, &c. the most holy believer living; and all by the strength of the common gifts of the Spirit, such as notional or brain knowledge, quick invention, great memory, volubility of speech, and the like; neither of which common gifts can reach the heart to renew and change it.

These common gifts flow not from any vital union between Christ and hypocrites, but are from the common operation of the Holy Ghost, who dispenseth his common gifts to whom, and in what measure, he pleaseth. 1 Cor. xii. 8—10. Heb. vi. 4, 5.

Quest. 6. What is that spirit of prayer which is the infallible character of a regenerate soul?

Ans. It is that spirit of grace and supplication which God promised he would pour forth on the elect; intended by the house of David and the inhabitants of Jerusalem, Zech. xii. 10. And hereof that anointing poured forth on Aaron, the type of Christ, every true believer's high priest, was typical and shadowy. The material oil poured forth on Aaron did, in a type, represent the effusion of the gift and graces of God the Father poured forth on the human nature assumed by his Son, and taken into union with his own Godhead. "I have found David my servant; with my holy oil have I anointed him," Psalm

lxxxix. 20. Hence it is that Christ the Son is styled God the Father's anointed, Psalm cxxxiii. 2.

The ointment descending from the head of Aaron to his beard, and from thence to the skirts of his garments, did typically shadow forth that spiritual anointing which descends from Christ on the souls of his elect in effectual calling. First, it descends firstly and originally from the Father upon his Son; and, secondly, from him to all his members in effectual calling. "And of his fulness have all we received, and grace for grace." "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts," 2 Cor. i. 21, 22. The Spirit of prayer, whereby every true believer is enabled to cry Abba, Father, is an essential part of the earnest given into the heart of the regenerate believing soul in saving conversion.

"For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father," Rom. vii. 15.

"And because ye are sons God hath sent forth the Spirit of his Son into your heart, crying, Abba, Father," Gal. iv. 6.

The Spirit, here called the Spirit of adoption, and the Spirit of the Son, is no other than the Holy Ghost, that Comforter which Christ, before his ascension, promised he would send to supply the want of his fleshly presence. "And I will

pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." John xiv. 16.

The Spirit is said to make intercession for believers. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered," Rom. viii. 26.

Not that the Holy Ghost doth invade the office of the Lord Jesus Christ, whose peculiar work it is to pray and intercede for God's elect, as by verse 34 of this chapter, and other places, appears; but he is said to intercede for believers when he stirs up and puts the believer on praying for himself.

There are two things especially about which the Spirit's efficiency is conversant in a believer's praying.

First, About the subject matter of prayer.

By this three things are intended.

First, The right knowledge of the state of sin and misery into which Adam's fall and apostasy cast all mankind. This knowledge is fetched from the law and the prophets; and the way the Spirit takes to make the same known is by writing the law of God in the heart; according to God's

promise in Jer. xxxi. 33. "I will put my law in their inward parts; and write it in their hearts."

Of such renewed souls as these it is that David speaks in Psalm xxxvii. 30. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment; the law of God is in his heart; none of his steps shall slide."

The law of God being thus written in the heart, and the Holy Ghost dwelling there too, there is nothing relating to sin, which is to be confessed and bewailed, or to the other duties whereto the law obliges, but the believer is, by the teaching of the Holy Ghost, led into the knowledge of them.

Secondly, The sovereign help and cure laid up in Christ, and held forth in the promises of the gospel, to relieve and succour poor distressed dying sinners.

Out of both these books, the law and the gospel, the Holy Ghost supplies the poor weak believer with apt and fit words in praying.

Now to that sinner who is not acted and taught by the Holy Ghost, as the law, spiritually understood, is a book sealed, which he, in his natural state cannot understand or be reconciled to, Isa. xxix. 14. Rom. viii. 7. 1 Cor. ii. 14; so the gospel of God's grace is a hidden mystery, which the reason of an unregenerate man can neither reach nor yet be reconciled to, according to 2 Cor. iv. 3. "But, if our gospel be hid, it is hid to

them that are lost," &c. ; and 1 Cor. ii. 11. "For what man knoweth the things of a man, save the spirit of man that is in him? even so the things of God knoweth no man, but the Spirit of God."

The elect of God only are blest with this high and inestimable privilege, to be taught out of these two books, wherein their misery, and their help and recovery lie, according to Isa. liv. 13. "And all thy children shall be taught of God, and great shall be the peace of thy children." And John vi. 45; "It is written in the prophets, And they shall be all taught of God; every man therefore that hath heard and hath learned of the Father cometh unto me."

An unregenerate man, I grant, may, by the common illumination and gifts of the Spirit, see so far into both law and gospel, as from the letter of the one and also of the other he may be furnished with good expressions in prayer; but, being destitute of the Spirit of adoption, wherein doth such a man excel a well-taught parrot?

I have known some parrots which have imitated a human voice so exactly, that they have been taken for men at a distance. A natural man, having the common gifts of the Spirit, may pass among men for a praying member of Christ, and yet be but a painted sepulchre.

Thirdly, The end to which prayer is to be ultimately directed.

This lies in two things especially; first, the glorifying God above all, Matt. vi. 9. "Hallowed

be thy name," &c. "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God," 1 Cor. x. 31.

None of Adam's children can aim at the glory of God but he who is savingly taught and guided by the Holy Ghost.

As all unregenerate men in serving God act from their own strength, so they never look higher than themselves. "Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did ye not eat, and did ye not drink, for yourselves?" Zech. vii. 5. "They tempted God in their hearts, by asking meat for their lust," Psal. lxxviii. 18. "Ye ask and receive not, because ye ask amiss, that ye may consume it on your lusts," James iv. 3.

Secondly, The increasing and carrying on the work of sanctification is another end to which prayer must be directed. Prayer, and all other duties of religion, are but vehicles or chariots in which the soul of the true believer is carried out to meet and converse with God; by which means the sanctification begun in effectual calling is maintained and carried on.

These two ends, to which prayer is to be ultimately directed, no man can regard, so as to design them in praying, but that man who is taught and led by the Holy Ghost.

Thirdly, The other particular about which the Spirit's efficiency is conversant, in a believer's praying, is the manner. As the Holy Ghost directs and teaches the believer about the subject matter of prayer, so he teaches and helps the believer about the manner how he is to pray.

The right manner of praying designs five things, in each of which the Holy Ghost doth sweetly and powerfully teach and assist the true believer.

First, He operates on the will and affections to act obediently towards God about the matter contained in the believer's prayer.

The influence of the Holy Ghost on the will and affections of the believer, in prayer, is seen in three things.

First, He acts on the will of the believer to choose and love, unfeignedly, the matter discovered to the understanding out of the law and the gospel. "Thy people shall be willing in the day of thy power," Psal. cx. 3. "For it is God that worketh in you both to will and to do," &c. Phil. ii. 13.

To do as well as to say, is the property of a soul savingly regenerate. "If ye know these things, happy are ye if ye do them," John xiii. 17. "But be ye doers of the word, and not hearers only, deceiving your own selves." James i. 22. "Blessed are they that do his commandments,

that they may have right to the tree of life, and may enter in through the gates into the city," Rev. xxii. 14.

To use good words and orthodox expressions in prayer, and not to love and practise the same, is the character of an empty formalist. "But to the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" Psal. 1. 16. "Excellent speech becometh not a fool. Forasmuch as this people draw nigh me with their mouth, and with lips do honour me, but their heart is removed far from me, and their fear towards me is taught by the precepts of men," Isa. xxix. 13. "They profess that they know God, but in works they deny him," Tit. i. 16.

Secondly, He excites the will and affections to delight in and seek after him. "Yea, in the way of thy judgments have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee," Isa. xxvi. 8.

Thirdly, He worketh in the believer a restless and an unwearied struggling after a real union with God. "As the heart panteth after the water-brooks, so panteth my soul after thee, O God; my soul thirsteth for God, yea, for the living God," Psal. xlii. 1, 2. "My soul followeth hard after thee; thy right hand upholdeth me." "That I may know him, and the power of

his resurrection, and the fellowship of his sufferings; being made conformable to his death,* Phil. iii. 10.

Secondly, The Holy Ghost fills the heart and soul of the believer with mourning and godly sorrow for sin. Zech. xii. 10. "And I will pour upon the house of David, and the inhabitants of Jerusalem, the Spirit of grace and of supplication; and they shall look on me whom they have pierced, and they shall mourn for him as one mourneth for his only son." "For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death," 2 Cor. vii. 10.

Here is the characteristical note of difference between a sound-hearted believer and a hypocrite, even their repenting and mourning for sin. The hypocrite repents and mourns for sin as well as the true believer; but the difference between the repentance and sorrow of the one and the other lies in the object of their repentance. The object of the hypocrite's repentance and sorrow for sin is worldly, such as worldly disadvantage to self, shame to the name, loss and disadvantage in outward things, horror of conscience, fear of hell, and the like. Did none of these things accompany sin, as the sad consequences thereof, the hypocrite's heart and affections would soon be reconciled to the grossest immoralities.

Whereas the object of a true believer's repentance and sorrow for sin is a dearly loving and gracious God, reconciled in Christ, offended

and dishonoured by sin committed against his just and holy law.

The language of the hypocrite's heart when repenting and sorrowing for sin, if he would speak but what is within, would be after this manner: 'O! unhappy man that I am, that ever I should, by consenting to such and such wicked sins, spoil my reputation, waste and embezzle my substance, ruin my health, torment my conscience, and endanger the damning my soul in the end!'

This is that repentance and sorrow which is called legal; and with this kind of repentance and sorrow Judas, Cain, Ahithophel, Esau, and other hypocrites, have repented themselves into hell.

On the contrary, the language of a true believer's heart, when repenting and mourning for sin, is thus: 'Oh! vain, wretched, and miserable man that I am, that ever I should act so foolishly and unreasonably as to grieve and offend so holy, so good, so gracious and loving a God, by sinning against him as I have done! I loath all sin in general as it is sin against a holy God, but more especially such and such heinous crimes, by which I have grieved the Holy Spirit, whereby I am sealed to the day of redemption. I abhor and loath myself for what I have done, and shall never more be reconciled to myself, because of that fountain of impurity which dwells in me, from whence every actual sin against God springs and flows.' If there were no such things as shame among men, loss in outward things and in health, torment and

horror of conscience, or hell hereafter, attending sin, as the consequences thereof; yet the truly regenerate believer would notwithstanding grieve and sorrow for sin, because thereby his kind, merciful, and reconciled God and Father is offended and grieved.

And the glass wherein the true believer is made to see both the horrid and vile nature of sin, and the love of God to him, the chief of sinners, which are his motives to sorrowing and repenting for sin, is the blessed Jesus pouring out his soul unto death.

Thirdly, The Holy Ghost causeth in the believer an inward delight in God, as he is the object of prayer. "O thou that hearest prayer, unto thee shall all flesh come." "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee," Psal. lxxiii. 25. The ground of this delight, which the Holy Ghost causeth the believer to have in God, as he is the object of prayer, is threefold.

First, The Holy Ghost represents him as set upon a throne of grace. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16. This prospect of God, as on a throne of grace, is seen by the eye of faith, through the saving illumination of the Holy Ghost.

Secondly, The Holy Ghost represents God as standing related to the believer in the nearest bonds of relationship that can be, as that of a husband and father. "For thy Maker is thy hus-

band," &c. "Turn, O backsliding children, saith the Lord, for I am married unto you." Jer. iii. 14. "But go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." "But ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 15. "And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6.

Thirdly, The Holy Ghost represents God as inviting the believer to approach and come near to his throne with a holy boldness and childlike confidence," Eph. iii. 12. "In whom we have boldness and access with confidence." "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," &c. Heb. x. 19.

Fourthly, The Holy Ghost helps the believer to keep his eye on Jesus Christ. "Looking unto Jesus," &c. This he doth on a threefold account.

First, As Jesus Christ is the way of the believer's approach to the Father. John xiv. 6, "I am the way, the truth, and the life. No man cometh to the Father but by me." "By a new and living way which he hath consecrated for us through the vail, that is to say, his flesh," Heb. x. 20.

Secondly, As Jesus Christ is the means of our admission into the Father's presence. Rom. v. 2, "By whom also we have access by faith into this grace wherein we stand." "For through him we both have access by one Spirit unto the Father," Eph. ii. 18.

Thirdly, As Jesus Christ is the means of our acceptance. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done for you," John xv. 7. "To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved," Ephes. i. 6.

Fifthly, The Holy Ghost enables the believer to pray with joy and rejoicing of soul. "These things have I spoken unto you, that my joy might remain in you, and that your joy may be full," John xv. 11. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," Rom. xiv. 17.

Under the law they who expected a blessing on the sacrifice which they offered to God were to look carefully to two things:

First, To the subject matter of their sacrifice: it was to be what the Lord himself had appointed, not what men's own fancies led them to.

First, The matter of their sacrifice. "Ye shall offer at your own will a male without blemish of the beeves, &c. But whatsoever hath a blemish that shall ye not offer." Lev. xxii. 19, 20. Where God required that the matter of their sacrifice should be of the beeves, of the sheep, or of the goats; if the Jews had offered swine or dogs' flesh, both they and their sacrifice too had been rejected as an abomination: so now, if any shall use, in praying to God, words or petitions which agree not with the form of sound words expressly laid down in the law and the gospel, they will

most certainly be rejected, both they and their prayers too.

As for example: If a man shall pray to mere creatures, such as angels or glorified saints; or if he pray to God conjunctly with them, as mediators of intercession; and if he put up prayers for things which are unlawful; God will abominate both the person and his prayers too, be those prayers never so well composed, according to the rules of art and learning.

Secondly, They were to look carefully to the manner how they offered their sacrifice.

There were many who were found in the first, who, for their sinful neglect in the second, were rejected; witness Isa. i. 11, 12. "To what purpose is the multitude of your sacrifices?" &c.

Here it is plain that the Jews did offer such sacrifices as were of God's own appointment; but resting there, and not regarding the manner, (which was, that they should offer, by faith in the Son of God, then to come, of whom those sacrifices were typical, and true repentance, accompanied with a hearty reformation) they and their multiplied sacrifices were rejected.

It is even so this day in England. Many are the prayers and petitions, such as they are, which are offered to God, both by nonconformist and conformists too; but, for want of a saving faith in the Son of God, and evangelical repentance towards God his Father, with a hearty reformation of life and conversation, England; with her vain

oblations, stands fair for an utter rejection from God. And who can, who dares, say that God doth herein deal unjustly, in case he delivers England into the hands of those unmerciful people, of whose fashions and ways England hath of late years grown so foolishly fond? He that reads the history of the Old Testament with due observation will find that it hath been the usual method of God, with the Israelites of old, to plague his professing, hypocritical people by those nations whose idolatries and wicked customs they grew fond of. And, if it fall out otherwise with England, God must, in a way of absolute sovereignty, step out of the path of his usual methods of providence.

The right manner of praying consists in the sanctified activity of the will and affections, when the Holy Ghost doth work or beget in the soul of the believer a due value of those things contained in the matter of his prayer.

This very thing, if rightly considered, and duly weighed in the balance of a scriptural and an unprejudiced consideration, might fill the face of those men with shame and blushing, and their consciences with terror and amazement, who assume unto themselves a power of imposing on the consciences of people the forms of prayer composed by themselves, or other fallible men like themselves.

I will suppose those forms of prayer, by men imposed, to be authentic and sound as touching

the matter; yet, seeing it belongs to the Holy Ghost, and to him alone, not excluding the Father and the Son, to work the saving graces of the Spirit in the heart, and to stir up and draw forth those graces, by him wrought, into a lively activity upon or towards their proper objects in prayer, I humbly conceive it neither presumption nor uncharitableness to affirm, that all such imposed forms are not the least part of those God-provoking abominations which threaten to lay the land waste.

That person or nation, who wilfully separates between the form and the power of godliness, must expect to be separated from eternal life, if the grace of God in Christ doth not prevent.

Quest. 7. By what arguments may a weak and tempted believer be encouraged to go on with courage and boldness in the duty of prayer, notwithstanding the many difficulties and rubs which lie in his way to discourage and daunt him?

Ans. To this great and necessary question I shall answer in seven particulars.

ARG. 1. First, Let the poor tempted believer consider, and be convinced, that to continue steadfast in prayer to God for whatever he wants is most certainly the believer's duty. "Seek the Lord and his strength; seek his face evermore." Psal. cv. 4. "Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. v. 17.

ARG. 2. The necessitous condition the poor

believer is in, and the innumerable wants and weaknesses he labours under. To such a one I freely say, If thou hast no want of pardoning mercy for sins past; if thou standest in no want of renewing grace to help thee against indwelling corruption; if thou meetest with no temptations and trials which are too strong for thine own strength; if thou canst live contentedly and rejoicingly without God; then go on in the neglect of seeking God's face in prayer; otherwise, know that diligence, constancy, and zealous wrestling with God in praying, is the way appointed by God himself in which all thy wants must be supplied.

ARG. 3. The little grace thou hast, if it be saving, cannot stand still in the approved neglect of prayer, but it will be restless till it be crowned with perfection.

ARG. 4. God never yet rejected or cast out the prayer of any true believer, though his faith and his other graces were never so weak; but, though he hath for a time hid his face, and seemed to reject the prayers of his children, yet he hath, sooner or later, appeared for their help and deliverance. "He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people that shall be created shall praise the Lord." Psal. cii. 17, 18.

This glorious prayer-hearing God is he who never yet said unto the seed of Jacob, "Seek ye

my face in vain," Isa. xlv. 19. "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord-thy Redeemer," Isa. liv. 8.

ARG. 5. The more stedfast and fixed thou art in wrestling with God in prayer, even when all the world is against thee, and God himself seems to frown upon thee; the more will thy faith appear to be a divine faith, and the more glory wilt thou bring to God's great name.

It is no wonder to see and hear a person speak and act for God while the continued smiles of God's face shine like the sun upon him; but for a soul to rest on God in the darkest night of affliction, when the methods of Providence, like a spring-tide, seem to overturn all the ground of his hopes and expectations, and when nothing appears, in the face of Providence, but what seems to the eye of sense and carnal reason to be a plain indication of the hatred and wrath of God; then to believe in a frowning God, to trust in him, to continue to pray to him believingly and dependingly; this is faith indeed; and O! how few now living can do thus!

ARG. 6. The encouraging discovery God makes of himself in the word of his grace. He sets himself forth as set on a throne of grace, clad with the royal robes of goodness, mercy, love, grace, and compassion, towards all returning coming sinners, with open arms ready to receive, with the most endearing welcomes that a God can give,

every poor trembling soul who thirsts and pants after his grace and favour.

ARG. 7. The work and office of Christ, the exalted Son of God, about which he is now employed in the highest heavens, namely, to represent at God's throne the imperfect state and afflicted condition of all his members in their militant condition here on earth, and to make intercession for them with his and their Father in heaven. Now, if the weak and tempted believer did but know how incomprehensibly excellent and inconceivably glorious a person the Son of God is, and how overcoming and prevalent an influence his prayers have on God his Father, whatever or whoever he prays for; the weakest believer on earth would hasten, with a holy boldness, to the throne of grace, though legions of devils lay in his way.

O poor soul! if thou hadst but right conceptions of his almightiness to save, and his faithfulness in discharging the office he hath undertaken for elect sinners, there is nothing in or out of hell that could possibly hinder or discourage thee in coming to God by him. It was on this very account that God his Father intrusted him with all the many millions of sinners whom he chose to himself out of lapsed Adam's fallen posterity. He knew his Son's almightiness to redeem and bring them to God, and that his truth and faithfulness was no way short of his almightiness.

And hath God the Father committed all the

elect to the care and trust of his Son Jesus Christ, and canst not thou find in thy heart to venture thy one poor soul with him to save it? And wilt thou not put that honour upon him in going boldly to God's throne of grace, in his name and merit, to obtain whatever thou wantest?

THE CONCLUSION,

CONTAINING ANSWERS TO THE OBJECTIONS
MADE BY THE BELIEVER.

Object. 1. I am so weak, so very, very weak in prayer, that I am under great discouragements, as fearing lest my praying might rather displease than please God,

Ans. I answer in four particulars.

First, The promise of acceptance is made as truly to the weakest grace as it is to the strongest. Remember and seriously consider what the meaning of that promise in Isa. xlii. 3, is, "A bruised reed will he not break, and the smoking flax shall he not quench." Here are two metaphors in the same text, both importing the same thing; and that for the greater confirmation of the doctrine contained in this text, which is, that where the grace of God is in truth, though it be never so weak or small as to degree, Christ, the servant of God in the great work of mediation, will carry it

most tenderly and compassionately towards that soul until he hath perfected the work of grace begun; he will not deal roughly with, or carry it austere and discouragingly towards, such a poor soul.

A reed at best is but a weak and brittle thing, easily crushed and broken; but, when full of bruises and crackles, nothing can be more frail and liable to be crushed by the least tread on it, either of man or beast.

The weakness of thy grace in prayer is here met with; and know it for thy comfort thou must, that, although thy grace be never so small and weak, yet the foot of Christ's almightiness, which hath trampled thine enemies to death, will never tread on thee to hurt thee; he is so far from being angry or displeased with thee for thy weakness, that the weaker thou art in grace the more doth his bowels yearn towards thee. The sickliest and weakest child in a family is always most pitied and indulged. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them," Isa. xli. 17.

Secondly, The real sense of inward weakness, accompanied with earnest and constant endeavours to grow stronger in grace, is an undoubted argument of the truth of grace in thee. Rom. vii. 23; "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin that is in my members."

Phil. iii. 14; "I press towards the mark for the prize of the high calling of God in Christ Jesus."

In the person of Paul, the condition of all true believers is set forth. As it was with him, as touching the sense he had of indwelling corruption, and his labouring after perfection in grace, so is it with every sound believer in measure.

Thirdly, That small measure of grace given thee in effectual calling is the earnest of the Spirit, which is never given but in the right of election, and that as a pledge of future perfection in conformity to Jesus Christ, thy head and king. Where strength in praying is wanting, there the Holy Ghost supplies that want by filling the heart and soul of the weak believer with unutterable groans. Rom. viii. 26; "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

When a weak believer is at a loss in his own spirit, and is ready to sink under the heavy weight of his innumerable infirmities, not knowing what to do, or how to compose a prayer which may suit his afflicted condition, then the Holy Ghost steps in as a comforter, and teaches the believer how to spell out a prayer. The word in the Greek is *συναντιλαμβάνεται*, which properly signifies one who comes in to the help and relief of another who is just sinking under the weight of a heavy burden, the which he is no way able either to lift or carry.

And O how exactly doth the word here used set forth the condition of a weak believer!

How many are those infirmities and weaknesses, those loads and weights of sin and affliction, under which the poor believer very often feels himself ready to sink, and from which he finds himself no way able to deliver himself! Now comes the Holy Ghost in the time of greatest need, and puts under the poor sinking believer the shoulder of his own omnipotence, and bears him up so that he despairs not. And not only so, but he leads the poor thirsting needy soul to the never-failing and inexhaustible storehouse of the promises of God's everlasting covenant of grace; directing the believer's thoughts to those promises which best suit his present condition, quickening the believer inwardly, and teaching him how to improve and plead those promises in prayer, in the name of Christ, in whom all those promises are Yea, and Amen. 2 Cor. i. 20.

O, happy and for ever blessed souls, who are always accompanied with such a teacher, with such a comforter! How contemptible in their eyes are all the painted forms of prayer prepared by men for those who have not the spirit of Christ!

Fourthly, Time was when thou hadst no good motion at all in thee. So witnesseth the spirit of God by Paul, Rom. vi. 20. "For when ye were the servants of sin ye were free from righteousness." That is, ye were altogether destitute of

any saving grace, and were not at all subject to the law of righteousness, but were bond-slaves to sin and satan.

But now, since the work of regeneration hath passed on thee, behold there is a twofold nature striving for headship and mastery in thee; and these two differing natures in thee is an invincible argument that thou hast saving grace in thee, as well as corrupt nature. "For the flesh lusteth against the Spirit, and the Spirit against the flesh," Gal. v. 17.

Object. 2. I have prayed much and often, but God hears me not, &c.

Answ. In three particulars.

First, There may be some corruption or other which is secretly indulged; and while it is so do not wonder that God hides his face from thee. Isa. lix. 1, 2; "Behold the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." "If I regard iniquity in my heart, the Lord will not hear me," Psal. lxvi. 18.

Secondly, God gives a deaf ear to thy prayers to stir up that little grace in thee, and to make thee cry louder to God. "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." A nurse or tender mother many times withdraws and hides herself from the child she dearly loves, to make

the child the more fond of the nurse, or mother.

“In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer,” Isa. liv. 8.

Thirdly, God may deny thee comfort for a long time, and yet give thee strength in the inward man to wait on God in the way of duty, and dependance; the which if God give thee it is a far greater blessing and mercy to thee than if he should give thee the comfort thou fain wouldst have: for in waiting on God, by faith and patience, thou dost glorify God, and wilt be sure to speed well for thyself in the end. “But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint,” Isa. xl. 31. “Who is there among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay himself upon his God,” Isa. l. 10. Thus to wait on God in prayer, resting on his promise, even when clouds and darkness seem to be round about him, is a sure and convincing argument that thou art a child of promise. “Who against hope believed in hope,” &c. “He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.” “Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed

if we believe on him who raised up Jesus our Lord from the dead," Rom. iv.

Object. 3. I am afraid my prayer is but hypocrisy.

Answ. In two particulars.

First, Dost thou pray out of an ill design? First, To carry on a trade of sinning the better? Secondly, To be esteemed religious and holy? Thirdly, In hopes to merit salvation by it?

If these things be thy motive to prayer, thou mayest justly suspect thyself; if otherwise, happy art thou. "And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy on you; for the Lord is a God of judgment: blessed are all they that wait for him," Isai. xxx. 18.

Secondly, Thy fearing that thy praying is but hypocrisy is an evidence that thy heart is upright with God; for none are less concerned in suspecting or fearing the unsoundness of their hearts than the grossest hypocrites. "Happy is he that feareth alway; but he that hardeneth his heart shall fall into mischief." It is the property of uprightness in heart to be attended often with fears and jealousies, that all is not right within.

Object. 4. I am so distressed and distracted with roving thoughts in prayer, especially atheistical and blasphemous thoughts against God, the holy scriptures, and all that is sacred, that my very flesh even sweats and trembles to think of it: surely the praying which is mixed with such

thoughts can be no other than abominable to God.

Ans. In three things.

First, Thy case and condition, I am sensible by experience, are very bitter and afflictive, on account of those hideous and blasphemous thoughts. But for thy comfort know, Secondly, That such thoughts as are so disturbing and distracting to thee are from the devil, and the remains of the old Adam's nature; and to their account such thoughts will be charged by God, but not to thine.

Under the law, no sin worthy of death was to be found in the virgin, in case she cried out for help, Deut. xxii. 27. So the soul that is betrothed to the man Christ Jesus, God's own Son, when satan, the grand enemy of God and his salvation, makes a forcible entry upon him by his infernal temptations; be they blasphemy, or whatever else he has to complain of; may rest assured that God will never charge that blasphemy upon him, but upon the devil, his and God's enemy.

Take this for a sure and an infallible rule in divinity, viz. That that sin, be it what it may, which is thy burden, and which thou dost abhor and loath, shall never hinder thy being accepted of God, or thy going to heaven when thou diest.

Thirdly, That principle within thee which hates and resists those horrid and vile thoughts that crowd in upon thee, be they either darted or injected into

thee by satan; or arise like stinking fumes from the fountain of that impurity of thy vile and corrupted nature; is the new nature, whereof thou wast made a partaker in effectual calling: this new nature strives against the old Adam's.

Holy David, though a man after God's own heart, seems to have been infested with the self-same distemper of which thou complainest: see and consider what he complains of. Psal. cxix. 113; "I hate vain thoughts, but thy law do I love." And in Psalm xciv. 19, "In the multitude of my thoughts within me thy comforts delight my soul." Here were swarms of soul-distressing and heart-distracting thoughts, which crowded in upon him; but yet he gave not way to sinful discouragement because of them, but opposed the graces and comforts of God's holy covenant to them, and hereby he found relief; according to that in 2 Sam. xxiii. 5. "Although my house be not so with God, yet he hath made with me an everlasting covenant ordered in all things and sure; for this is all my salvation, though he make it not to grow." Let David's distress and ailment be what it will from without, from within, from his personal sinnings, or his family's short comings in fearing and serving God, the everlasting covenant of God's free and rich grace is the refuge he flies to. Do thou as David did, and fear not but thou wilt find help and relief as he did. It is with thee in this case as it was with Rebecca when she sensibly felt the twins struggling in her womb. "And the Lord

said, two nations are within thy womb." So it is with thee; here are two natures at open war within thee; the old Adam's leading to sin, and the second Adam's resisting and hating sin.

Object 5. I am so inconstant in the duty of prayer, that I fear my heart is not sound and right with God.

Ans. Inconstancy and fickleness in walking with God is a sin to be bewailed and repented of; but not at all to be a ground or cause of discouragement in praying to God.

Reas. 1. Because the disease now complained of was very incident to the people of God of old; whom, notwithstanding their inconstancy and fickleness in walking in the ways of God, God owned for his own people, and blessed them. Hosea vi. 4. "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as the morning cloud, and as the early dew it goeth away." The eighty-seventh Psalm is full to the purpose, discovering how inconstant and wavering the Israelites of old were in walking in God's ways; and yet how wonderfully God bore with them, and pardoned them.

Reas. 2. Because inconstancy and fickleness is a natural imperfection, under which all God's children do groan and labour more or less, while in a state of imperfection.

Thirdly, And whereas that place in James i. 8, "A double-minded man is unstable in all his ways," is on every occasion of the believer's neglecting his

duty applied to the believer, as if he himself were there designed. Every true believer is to know, that the Spirit of God in that place doth not intend a man who is naturally of a changeable and fickle temper; but one whose heart and soul are divided between two objects, as if the person had two hearts, one for one object, and another for another object. *Ἄνθρωπος διψυχος*, *vir Duplex Animo*, a man who is of a double mind, or who hath two minds, who is divided between two objects, not knowing whither of the two to choose or adhere to; as when a man meets with two pathways before him, and knows not which way of the two he had best venture on. Such a man as hath his heart and affections divided between God and his lusts, being desirous to serve both. As the Israelites were divided between God and Baal.

This cannot be applied to any believer, because of the choice he was enabled to make in effectual calling. His heart and affections are not at an uncertainty, as touching the object of their choice; God, in Christ, is the object of every true believer's choice and delight. "Whom have I, in heaven, but thee? And there is none upon earth that I desire besides thee," *Psal. lxxiii. 25.* "My beloved is mine, and I am his," *Cant. ii. 16.*

It is one thing for a believer to start out of the way of duty, through the violence of a temptation: and it is another thing to turn the back wilfully on God, and to choose another in his room. The former of these is very common with

true believers. The other is proper only to such as never knew God, experimentally, nor chose him for their God.

Luther was a man mightily given to prayer; yet so addicted was he to the service of God, that he was thence styled by the godly, who knew his zeal and fervour therein, an insatiable worshipper of God. He could never have enough of it, and so strong was he in faith, that as often as the devil appeared to him, which was very frequent, he made him fly.

This same Luther did very often bind himself, by solemn vows and promises to God, that he would keep up a constant course of private praying to the Almighty; but therein he so frequently miscarried, that he grew ashamed of his inconstancy; and at length he vowed, that he would vow no more.

Thy sinful inconstancy thou dost not like or approve of; and whenever thou dost trip or fall in the way of duty, thou canst not rest till thou return and gettest into the way of duty again; this argues that thy heart is sound with God.

Object. 6. I am as dead and hard hearted in prayer as a log or stone: I cannot weep, or be rightly affected with my deadness. Oh! what shall one in my bewildered condition do?

Answ. In four particulars.

First, There is a partial deadness in the most lively believer this side glory, and if thou hadst not a principle of spiritual life in thy soul, thou

couldst no more feel thy spiritual deadness, or complain of the same, than the man who is naturally dead can feel himself to be dead, or complain of the same. I may here allude to that of Solomon, "For the living know that they shall die; but the dead know not any thing," &c. Eccles. ix. 5.

Secondly, There is a sweet and gracious promise left on record which suits thy present malady. Read, and apply it often in prayer. "A new heart also will I give unto you, and a new spirit will I put within you; and I will take away the heart of stone out of your flesh, and I will give you an heart of flesh," Ezek. xxxvi. 26. God made Job's heart soft and broken by the methods he took with him, Job. xxiii. 16. He can and will do the like for thee, if thou continue to plead his own promise, watching at wisdom's gates, standing at the posts of her doors, Prov. viii. 34.

Thirdly, As to the case of shedding tears in prayer, I must tell thee, assuredly, that thy case herein was mine; while I was under the spirit of bondage I could not shed one tear for those sins, under whose weight I felt myself sinking, though I might gain heaven thereby. And this became an occasion of very great horror and despair in my spirit; concluding, that because I could not vent my sorrow and repentance by tears, that therefore God had given me up to judicial hardness. I thought verily that none were true penitents but such as did abound in shedding tears, but I afterwards found myself mistaken in this

point: shedding tears depends more on the body's constitution, and natural temper, than upon the brokenness of heart for sin. By the same parity of reason, that an hard-hearted hypocrite may abound with tears for his sins, and yet remain still impenitent and hardened in sin; so a real believer may in reality be truly penitent, and evangelically sorry for his sins, and yet have not one tear to shew. Thy want of tears is supplied and made up by a far better gift, even those unutterable groans produced in thy broken heart by the Holy Ghost. Herein thou excellest all weeping hypocrites living. They may abound with tears which are but a work of nature; but thou aboundest with sanctified groans which are supernatural; even the free gift and powerful operation of the Holy Ghost, Rom. viii. 26.

Fourthly, And whereas thy case seems to be so dark and puzzling that thou knowest not what to do, let me advise thee to two things.

First, Beware thou judge not thyself with reference to thy state, or God's dealing with thee by sense, or carnal reason. The footsteps of the Almighty, in his providential dispensations towards some of his children in this world, are not easily traced, or found out. Psal. lxxvii. 19; "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." "Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne," Psal. xcvii. 2. Let God's dealing with thee be

never so intricate, yet herein lies the comfort and security of thy drooping spirit, viz. That righteousness and judgment are the habitation of his throne. He cannot possibly take a wry or wrong step. His providential dispensations, and the promises of his holy covenant, will in the end and issue of affairs meet and agree.

Secondly, Though God seems not only to hide his face on thee, but also to write bitter things against thee, go thou on still to wait on him, and to trust in him. Let Job's resolution be thine; "Although he slay me, yet will I trust in him," Job xiii. 15. None can give thee better advice in thy case than God himself. "Who is there among you that feareth the Lord and obeyeth the voice of his servant; that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay himself upon his God," Isa. l. 10. And now to shut up the whole with a word or two of use and application.

First, Learn hence to know and consider if what I have discoursed on this subject prove true, as I stedfastly believe it will; how wretched and deplorable a condition must England be in; seeing how great strangers, and not only so but open enemies to regeneration work, the generality of professing protestants in England are. If no man will prove a prevailer with God, but he who is a righteous man, viz. righteous by the imputed righteousness of the Son of God; and righteous by a principle of sanctification wrought in the soul

in effectual calling; and that God will loath and abominate all prayers which are not inwrought in the soul by the quickening and sanctifying energy of the Holy Ghost, but devised and starched up by human art and learning; how few persons in the kingdom, comparatively, will be found fit to draw near to a departing God!

And how few of the many thousands of prayers, such as they are, which are put up to God by England's spiritual guides, must those prayers be which God will accept as pleasing to him!

This may seem to some a great piece of uncharitableness and censoriousness to have such low and contemptible thoughts of the great and wise men of the land, who are advanced to the dignity of sacred office, as to think or say that neither their persons, nor yet their well-composed prayers, will be accepted of God; in answer to whom, I need no more than to repeat what I have already affirmed, viz. That the man whom God will vouchsafe to hear must be a man who is new born, not one who laughs at regeneration-work, accounting it no better than a fanatic dream. He must be a man who is not a stranger to the spirit of prayer, but one who is acted upon by the mighty efficiency of the Holy Ghost; who teacheth all true believers to call God Abba, Father, and that not in a rotary way, or in a formal customary manner, as is too, too much in fashion in these sinful kingdoms, but in faith and fervent love and zeal in the soul within, set on fire by the Spirit of grace.

Secondly, Learn hence how precious and valuable right prayer is. Many, indeed, laugh at it, accounting it no better than a mere piece of canting stuff; an argument that such scorners were brought up in the very suburbs of hell. Others have taken liberty to say, that praying by the Spirit is a praying by the devil; an argument that such are the offspring and successors of those blaspheming pharisees, now in hell, who charged the Son of God with casting out devils by Beelzebub the prince of devils. But what slight soever prayerless and blaspheming wretches put on spiritual prayer, most certain it is, that, among all the various and differing sounds and voices of God's creation, none are so pleasing and delightful to God as that of right prayer. The prayer of the upright is by God himself called his delight, Prov. xv. 8; and, in Cant. ii. 14, it is said to be sweet to Christ, and that as it is the voice of the new creature, begotten of God, and formed by the Spirit of Christ in the renewed soul of a true believer.

Right spiritual prayer is, as I may say, the key which unlocks the door of the storehouse of God's precious promises, and fetches in suitable and seasonable supplies out of the fulness which is in Christ for all his members. It was the saying of Jerome, that nothing is more dearly bought than what is bought by prayer. Not that prayer can merit any good at the hand of God; but it presents to God the spotless righteousness of

Christ his son, and that powerful intercession which he makes in heaven; which are the meriting and procuring causes of all that good which believers either receive or stand in need of.

Mr. Dod used to say, that a believer is well enough while he can pray, though he hath nothing of earthly comforts to help or support him.

Luther, whenever he heard that a storm of persecution was coming on the churches of Christ, would run to prayer, and sing the forty-sixth Psalm, crying out, Now let God rule the world as he pleaseth. Were believers in England as strong in faith, and as well acquainted with the spirit of right prayer, as he was, we should not put that honour on the enemies of England as to fear what they can do to effect the overthrow of God's heritage in this land. But woe and alas! the generality of England's professors, yea, the most spiritual of true believers themselves, are most wretchedly prone to let their thoughts and tongues run out upon inquiries, What men have we in parliament? In what posture is our fleet? What shall we do if we lose the Streights trade? more than they are to live by faith, and to rejoice in the lively hope and fixed expectation of what God, who cannot lie, hath not only promised, but even sworn he will do for his people's deliverance. This is, in my judgment, as sure an argument of the Spirit's being withdrawn from us, and of religion being in a dwindling condition in the nation, as any I can name. The Lord affect us all with it

before it prove too late! It would prove no small mercy to England could we but look on the tyrant of France to be no other than, as indeed he is, a rod in the hand of the all-effecting providence of that God against whom we all have sinned greatly and heinously; and that we would with greatest concernedness consider, that it is not so much with the rod of God's wrath we have to do as with the hand that holds it. If God hath not judicially given England up to be a prey to its enemies, he will, I doubt not, send forth such an effusion of his good Spirit into the souls of the believers in England, as will stir up and set on work the Spirit of prayer, which will give God no rest until he let this rod fall to the ground, or else cast it into the fire.

Right prayer will prove of greater force, both to hasten the enemy's utter overthrow and the church's deliverance, than all the resolves in both houses of parliament to encourage a war with France; and than all the arms in the new armory in the Tower of London, &c.; to which I add, and than all the fleets we have at sea, and the allies we have abroad, if we had ten thousand times as many as we have; and that on the account of its engaging Omnipotency to arise for the church's help and deliverance.

APPENDIX.

SOME short time after the publication of this Discourse on Right Prayer, there came to my hands some other objections against extemporary prayer, and in vindication of stinted, imposed forms of prayer; the which, when I had duly weighed in the balance of an unprejudiced consideration, I could not satisfy my own conscience, that to pass them by without a seasonable reply to each of the said objections, was my duty, and that for two reasons :

First, Because such a silence would look like a betraying the truth to its enemies, which, through the grace of God, I cannot do, whatever it cost me. Such as are cordial friends to God's cause and interest can do nothing against the truth, but for it. 2 Cor. xiii. 8.

Secondly, Because that silence in such a cause as this, as it would stagger and wound the weak believer, whose attainments in grace, especially that of spiritual prayer, are yet but small and weak; so it would be an occasion of rooting the authors of such objections, &c. in a stedfast belief that those their seeming plausible objections are not to be answered for the honour of God's truth, and the further establishment of weak believers

in the truth asserted in the foregoing discourses. For preventing therefore such as are professed enemies to extemporary prayer settling on the lees of their vain confidence, that they themselves are in the right, and that all who herein oppose them are led and acted by an enthusiastical spirit of error and delusion; I here set down the objections, to each of which I will, in the strength of Christ, put in plain, and I hope convincing, answers.

Object. 1. John the Baptist taught his disciples to pray, therefore it is lawful for, and commendable in, the prelates, who are the fathers of the church, to make and impose such forms of prayer as may be instructive to the people how they are to pray.

This objection will appear to be of no force either against extemporary prayer or on behalf of set forms of prayer, composed and imposed by those styled the fathers of the church, if the unprejudiced reader seriously considers four things.

First, John the Baptist, as all know who understand and know any thing in gospel religion aright, was, both in respect of his endowments, and likewise of the office to which he was called, an extraordinary man; in regard whereof it will be readily acknowledged by all orthodox divines, that we must not argue from persons extraordinarily gifted, and as extraordinarily called, to office in the church, to persons who are known to have but ordinary gifts, and as ordinary an

office in the church. If the objectors can prove that the prelates, styled the Fathers of the church, are equal to John, either in respect of their gifts and graces, and also of their office in the church, the objection may seem to have some strength in it for the intent to which it is brought; otherwise it will prove like a cannot shot at a wall without a bullet; it makes a frightful noise, but does no execution.

Secondly, There being no particular form of prayer recorded in the word of God, which either John composed to that end, or which his disciples used as their prayer, I cannot conceive on what basis the objection can stand, any other than man's device. Neither can it be disproved, by what is recorded in holy writ, that by John's teaching his disciples to pray, any more is intended than John's zealous and diligent improvement of the spirit and grace of prayer wherewith he was extraordinarily furnished, and that in the hearing and company of his disciples; from which practice of John, his disciples, I doubt not, did gradually imbibe those general rules which were needful to be known about prayer.

Thirdly, What though John the Baptist had prescribed some general rule, whereby his raw disciples might be holpen in understanding the nature of prayer, which was sufficient until that given by Christ himself succeeded, doth it therefore follow, that either John or Christ did compose and enjoin on all their followers to suc-

ceeding ages, such a liturgical service book as is now contended for? or that Christ, the mystical head of his church, hath empowered the antichrist of Rome, or any else, who, in point of lording it over the conscience of God's heritage, prove themselves to be one with that man of sin, to do it for him?

Fourthly, If it be without prejudice considered how zealous a man for God John the Baptist was, and how greatly he was blessed with the rich endowments of the Spirit, no man can rationally think or believe that ever the Spirit of God in him would allow him to favour or countenance the practice of setting up his own, or any other human threshold, by God's threshold, and his, or their post, by God's post, Ezek. xliii. 8. John could not but know how provoking such a practice as this would be to that holy and jealous God whom he so zealously served and worshipped in the Spirit. John was too well acquainted with the mind of Christ, whose forerunner he owned himself to be, John i. 15; and too sweetly enriched with that celestial fire which comes from heaven into the soul of the true convert in the very instant of the Holy Ghost begetting or forming the new creation in a dead soul, to favour or countenance such a hindrance or quenched coal to the grace of prayer as all lively experienced Christians know human imposed forms of prayer to be.

Object. 2. The practice of praying by a liturgy, or stated forms of prayer, is very ancient, handed

down to us and recommended by the primitive churches. To this objection I shall reply in three particulars.

First, To pretend antiquity, without the written word of God warrants it, is a vanity tossed to and fro by the pestiferous wind of Romish fraud and jesuitical ostentation; a practice for which the orthodox have, in all their writings, branded the church of Rome.

Secondly, No man truly wise will blame me for asserting that, in all matters of religion, the revealed will of God, not the sentiments of grey-headed and learned men, is the true and authentic antiquity, from which we must not appeal to any. The antiquity which hath truth to warrant it, is the antiquity which God himself sends us to for satisfaction in all matters of faith. Isa. viii. 20. John v. 39.

Thirdly, When those who bring in and boast of this objection can evidently prove, by the word of Christ, that any of those churches planted by the apostles had any *Λειτουργία*, or liturgical service book, imposed on them by Christ, or any of his holy apostles, or that they practised any such thing, I do sincerely promise to own my mistake to the world, and that both in pulpit and print too. But that which grounds me in the unshaken confidence that this can never be done is the scripture silence about such a liturgy. To which I add what Justin Martyr and Tertullian affirmed of the Christians which went before them; their

words are, 'They prayed without a monitor or instructor, because they prayed from the heart.' This, if I mistake not, is sufficient to satisfy unprejudiced minds, that there was no such thing as a stated liturgy in use among the churches before their times. These authors lived about three or four hundred years after Christ. I do not question but they would have mentioned liturgy and service-book had they believed that any such thing had been used by them.

As touching the antiquity of those corruptions which crept into the churches in after times, whereby the doctrine and ordinances of Christ were polluted, I need say no more than to affirm, with the same Tertullian, that 'Antiquity without truth is nought else but the very mould of error.' The very same objection now made against extemporary prayer, and for the vindication of imposed forms of prayer, was frequently made by the pagans against the Christians in Tertullian's time. When the pagans found that the Christians' arguments against their idolatry were too hard for them, they presently screened themselves under the shadow of their pretended antiquity, crying out, 'That which is ancient is true;' from which false covering the same Tertullian drives them, crying out, 'That which is most ancient is most true.' In matters of faith and divine worship, Christ himself forbids believers to call any man, Father. Matt. xxiii. 9.

Object. 3. It is a great sin against Christ to

make a breach in the church by separating from the liturgy and ceremonies, which are designed by the fathers of the church as a cement to knit and fasten together, in a bond of firm and stable union, the members of the church.

Ans. To this objection I shall reply in three particulars.

First, By way of concession, there is a separation in religion which can never be justified, viz. when a man or a people withdraw from, and turn the back on, a rightly constituted church, which is sound in the doctrine and ordinances of Christ, as laid down by Christ himself in the gospel. He or they who separate from such a church as this, do, by such a separation, demonstrate to the world that they never were branches savingly, bearing fruit in Christ. Matt. xiii. 21. 1 John ii. 19.

Secondly, There is a separation in religion which is a duty, yea, so necessary a duty, that they who wilfully slight and neglect the same are threatened by Christ himself with a being everlastingly separated from Christ and from eternal life. This is plain from the following scriptures: 2 Cor. vi. 17. Ephes. v. 11. Rev. xviii. 4. If the national church will not allow such a separation to be a duty, I cannot see how her own mincing and partial separation from the church of Rome can be justified.

Thirdly, They who, in obedience to Christ's own call and command, withdraw from and turn

the back upon such as persist in pleading for their own devisings in God's worship, will appear in time to be the children of wisdom. The saying of Cyprian takes place here, 'Not he who separates, but he that causes the separation, is the schismatic.'

Object. 4. The great joy and delight which several persons, of more than ordinary strictness in the ways of religion, have found in serving God in the use of composed and imposed forms of prayer, are a sufficient contradiction to all arguments brought against forms of prayer.

Ans. To this objection I reply in three particulars.

First, It must be granted, that strictness or austerity of life and heart-holiness, are two distinct things. Very many have excelled, even to admiration, in the former, who have been altogether strangers to the latter. Witness the scribes and pharisees, who, for strictness and austerity of life, were inferior to none as touching their conversation before men. Witness also the monks and anchorites in the church of Rome, who I believe are not a whit behind the pharisees, but rather above them in some things. These, with some in latter days who have been admired and cried up as nonsuch for their singular piety and good life, were heart strangers to the Lord Jesus and to the power of godliness.

Secondly, It is no argument, that because some who have been esteemed persons of great sanctity,

who have declared themselves as greatly affected with, and to have had as high elevations of soul in the use of human forms of prayer as any others have had in serving God without them, that therefore human forms of prayer are to be allowed of, or pleaded for.

There is nothing more common, in the profession of Christianity, than for persons who fall in with a course of legal severity and strictness of life, to which they have been stirred up by some internal awakenings in their natural conscience, to be affected with and more than ordinarily elevated in their spirits in such service. As God will never accept their persons because they are not united to Christ by faith, so neither is that service, with which such persons apprehend their spirits so greatly ravished, stamped by God as his own institution. The prayer which pleases God, and which yields true comfort, must be composed in the soul by the Holy Ghost, not penned by man.

If the naming of persons were not offensive, I could instance many who have been so extraordinarily zealous in serving God in the use of common prayer and other forms, and so every way abounding in the works of mortification and seeming holiness, that it would puzzle a wise person to name the man who could vie with them for external sanctity of life and conversation. These persons have, after the work of sound conversion passed on them, acknowledged, in my

hearing, how exceedingly zealous they had been in serving God in the use of the common prayer, and what great comfort and satisfaction they felt in themselves, even to an inward assurance, as they conceived, that they should go to heaven, and yet were, all the time, of their zeal for God in that way of worship, heart strangers to Jesus Christ, and to that joy of the Holy Ghost which comes by believing. These, after conversion, have turned the back on the common prayer, and have vomited up, to use their own expression, by unfeigned repentance, that blind zeal of theirs which so deceived them.

Doth not the Spirit of God tell us how zealous the Israelites were in the use of their idols, even to an inflaming themselves? Isa. lvii. 5. The apostle Paul tells the Jews what a zeal they had for God, but it was not according to knowledge. Rom. x. ii.

Too many there be who take the fire of their own blind zeal for the joy and comfort of God's Spirit; why else was that recorded, Isa. i. 11? "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks which ye have kindled. This shall ye have at my hand, ye shall lie down in sorrow."

As is the righteousness in which the most strict and shining moralist stands and appears when he approaches to God in prayer, such will be his inward peace and comfort; both the one and the

Other will miserably deceive and confound him; and that because as the righteousness on which he builds his peace and comfort is not the righteousness of the Son of God, received and rested on by faith, so neither is the inward joy and peace whereon he values himself the joy and peace of the Holy Ghost. Like begets like.

They who have received the witness of the Spirit of grace in their hearts in the work of effectual calling can tell, to the praise of God, that there is as much and as real a difference between the joy and elevation of their spirits in serving God with forms of prayer devised and imposed by men, and that joy and peace which accompanies the spirit of prayer in the soul of a believer in effectual conversion, as there is between the shining and warm beams of the natural sun at noon-tide, and the picture of the sun drawn by the most exquisite artist on the earth. And he that knows not this, knows as little what true and saving regeneration means as Nicodemus did. John iii. 10.

The thing to be proved is, whether the forms so hotly contended and pleaded for be instituted or appointed by God? If the objector cannot do this, he must not censure or persecute his dissenting neighbour for his noncompliance with a worship which he believes God will not accept, because not appointed by his own authority.

Thirdly, The revealed will of God, not men's private fancies and opinions, is the standard for

trying and proving what is pleasing to God, and what is not so. Isa. viii. 20.

As the natural man accounts the wisdom of God but foolishness in comparison of his own devisings, so the only wise God accounts the wisdom of all worldly men to be no better than enmity against him. The things which man's judgment highly approves of and commends are an abomination to God. Luke xvi. 15.

Object. 5. The opposers and enemies of stated forms of prayer are, in praying extempore, full of extravagant expressions, yea, sometimes downright nonsense; for avoiding which inconveniences the fathers of the church have judged it convenient to tie themselves and the congregation up to a well-methodised form of sound words, which no dissenter from the church can mend.

Ans. This objection brings fresh to my remembrance a dispute which happened, some years ago, between a lady now in eternity and myself, about the necessity of praying by such forms as the bishops, the fathers of the church, should approve of, and that for avoiding the many impertinent and nonsensical excursions which drop from those men's mouths who presume to pray without a set form.

The place where the dispute happened was the nursery, where the lady's young infant was dressing and feeding by the fire, which providentially fell out well for me; for thereby the case and circumstances of that poor infant afforded me such

an argument as struck the lady into profound silence; after which she would no more attack me, nor so much as open her mouth against extemporary prayer, that I could learn. The affair was thus: Being one night in the lady's nursery, discoursing with the nurse and some other servants of the family about soul concerns, the lady with her lord came in to see the babe, and perceiving that we had been discoursing about religious matters, they both attacked me together with great zeal and seeming concernedness, fearing lest my discourse should infect the servants so as to draw them from the church to the meeting.

The subject about which we chiefly disputed was prayer.

The lady greatly inveighed against dissenters, for that they were a prayerless people, in that they allowed not set forms of prayer, but with great sauciness and irreverence poured forth such raw and indigested stuff to God as, were the same to be examined by wise and learned men, would be found to abound with little else than nonsensical and blasphemous tautologies; or words to that purpose. To whom I replied, Madam, were dissenters to address the throne of such as are the patrons of set forms of prayer, and known enemies to the spirit of prayer, I doubt not but the same uncharitable judgment and rash censure, now passed by your ladyship, would pass on all their prayers. But, Madam, said I, dissenters from your

established church, such I mean as are real members in Christ, present their prayers to a gracious God, whose ears are not tickled with the enticing words of man's wisdom, but are always open to hear and receive such requests as are put up to his throne in the name and only merit of his Son Jesus Christ, how broken and confused soever such requests and prayers may be. God perfectly knows how to distinguish between the human frailty and weakness which accompanies the true believer's prayer, and what of his Son's Spirit is in the same. What of human infirmity, be it what it may, he sees in the believer's prayer, he most graciously pardons and overlooks the same; and what he beholds of his Son's Spirit in the same prayer, he mercifully accepts as pleasing and delightful to him, and both on the account of the virtue and merit of his dear Son Jesus Christ's sacrifice and intercession for the real believer.

Man's uncircumcised ear, while in a state of nature, can hear nothing aright; so that whatever is truly spiritual and divine in the prayer of true believers is, by such ignorant and carnal minds, accounted nonsense and blasphemy, they being altogether strangers to that Spirit by which every regenerate believer prays.

"He that hath ears to hear, let him hear," Matt. xi. 15; implying that all have not. This is the privilege of believers only, as Christ himself assures us in Matt. xiii. 16. "But blessed are your eyes, for they see; and your ears, for they

hear." And it is on this very account that the natural man, be his wit and acquired parts and learning equal to that of angels, is judged not only unfit, but even utterly incapable, of sitting in the seat of judgment, to pass sentence on a spiritual believer. " But the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him : neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." 1 Cor. ii. 14, 15.

Worldly wise men may judge and condemn believers for fools, for madmen, for seditious, and separatists from the church, and do frequently, as they did the Lord Jesus himself, the believer's Redeemer and Saviour, when on earth ; but to know and judge them as they stand related to God in Christ as believers, is beyond the reach of their capacity. A carnal man, by his natural wit and acquired parts, may be able to know and judge who speaks the most neat and rhetorical language, and who is the ablest scholar, the unregenerate or regenerate man ; but to know the heart of each, and judge whether they are reconciled to God or at enmity with him, this is not the province of any mere natural man.

I further presumed to tell the lady, that as in nature the child that is born into the world will certainly cry and crave what nature wants, if the child be living ; so in Christianity, where the Spirit of God effectually renews a soul in saving con-

version, that soul will, by the influence given in the new birth, whimper and cry after spiritual food.

I need, Madam, said I, go no further for a fit medium or expedient to make your ladyship sensible of what I have now asserted than your own babe here before your eyes. Do you not remember how by its crying it comforted you when it came into the world, by which crying you were made sensible that the babe was alive. And what, Madam, though the poor babe could not express its wants in fine words, no more than it can now, doth it follow that the poor babe is to be denied the breast or spoon till it can make a fine speech? Would tender nature suffer you to neglect your babe thus? Pray, Madam, give me leave to press this home on conscience, seeing the providence of God hath now furnished me with so convincing an expedient: Can you, Madam, give a deaf ear to the piteous shrieks and cries of your helpless babe? Can you rationally conclude that there is no significance in those shrieks and moans of your poor infant, because you hear no articulate voice or speech from the babe expressive of its wants? Doth not natural reason convince you, that those shrieks and cryings are the only speech and rhetoric which the babe's tender age is capable of? And can you stand still, Madam, and keep the breast or spoon back from the child of your bowels, merely because it cannot as yet exercise its tongue? The lady was forced to own that the babe's shrieks

and crying were plain indications of the child's wanting somewhat or other which nature craved; and the sense and belief she had of this would not allow her to sit still and neglect her child till it could attain the faculty of speech.

And pray, Madam, said I, who gave that instinct to your babe to feel its wants, and that capacity to express its wants by its shrieks and crying?

Who, said the lady, should give it but the God of nature?

And pray, Madam, how came you by such tender pity and love to your babe, which will not let you rest or be quiet till the babe's cravings be satisfied? She owned that this also was from God.

Then, said I, if your ladyship will without prejudice ponder on this similitude, you will plainly see how exactly the thing now in dispute is held forth.

For, first, It is most certain, that wherever a work of saving conversion is wrought, the work is God's work, not the creature's which is converted. Hence it is, that every true believer is styled the workmanship of God. "For we are his workmanship, created in Christ Jesus unto good works," &c. Ephes. ii. 10. "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John i. 13. He that gives being to the babe in the womb of

the mother, he, and none else, creates and forms the new creature in the soul of an elect sinner.

Secondly, He that creates that instinct in the nature of a babe, which puts it on crying for and craving relief and nutriment, though the child cannot express its wants in words, as adult and grown persons do; he it is, and none else, that puts that divine and supernatural instinct, into a real convert, which puts the new-born soul on looking up to God, in Christ, the living fountain of that grace and mercy which the believer is made to feel itself wants; that its inward and spiritual wants might be supplied out of that fulness of grace, and spiritual life, which the Father hath treasured up in Christ his Son for all believers.

This divine instinct which God gives the converted soul, which leads it to God, and which teacheth the soul to cry and pray acceptably to God, in the name of Christ, is the promised Spirit of his Son, called the Spirit of Adoption, Gal. iv. 6. Rom. viii. 15. And albeit the believing soul, who hath received this Spirit in measure, hath not as yet, by reason of its want of growth, attained to that degree of spiritual dexterity in praying, wherewith some grown believers are enriched; yet he can sigh and groan after God, and continue watching at wisdom's gates; craving and expecting grace and mercy to help him in time of need. And this without any help or instruction from man's wisdom.

This very thing, if duly weighed, and without prejudice considered, will convince any experienced man living of the sinfulness of those men's practice who quarrel with, condemn, and persecute their neighbours for exerting that small power of praying by the Spirit which they have received from the God of all grace to be improved, in order to further growth in the grace and spirit of prayer.

I question not how ready all people would be to tax me with barbarity and madness should I attempt to strangle a poor crying infant, merely because it cannot speak like a man. What can I, or any man else, think or say of such as hinder and discourage what in them lies, poor weak believers, from praying according to the ability given them of God, any other, but that they are highly guilty of spiritual strangling, in that they will not suffer the new creature to breathe, or put forth its voice by crying to God, unless their set forms be submitted to and made use of. All praying that is not by such imposed forms is accounted cant, nonsense, or blasphemy. This practice of mocking and ridiculing the Spirit of Christ in weak believers in prayer, and imposing human forms of prayer by law, is just like putting the cord about the throat of a child to prevent its crying for nutriment. Oh! barbarous in the highest degree. How applicable to such men is that in Luke xi. 52!

And to resist the Holy Ghost, by quenching

his free motions in those new-born souls, whom he hath savingly regenerated; who, notwithstanding all that human wisdom, and infernal malice, can either devise or practise to hinder the spirit of prayer in them, having received but the smallest measure thereof, in saving conversion; will occasion them to be so graciously supported from above, as that they will be enabled to break down or run over the highest banks of opposition, which the powers of darkness can raise before them, to hinder them from praying by the Spirit which formed the new creature in their souls.

. And albeit the prayers which such weak believers put up to the throne of grace, be accompanied with such infirmities as may, by strangers to the new birth, be accounted no better than mere cant, yea, than nonsense, and which is far worse than blasphemy itself; yet by God's revealed will we are encouraged and commanded to believe, that such poor shattered prayers are not only pleasing to him, but that he will, in the appointed time, make the unbelieving deriders of praying by the Spirit to know, that those very men, whom they in pretence of serving the government and securing the interest of the church, do so causelessly hate and persecute for praying without the use of their imposed forms, are the only praying men whom he will hear; and for whose sakes he will visit these kingdoms with sore plagues; the worst of which will, it is to be feared,

be the plague of a heart so judicially hardened as that it shall not so much as feel its own obduracy.

If this worst of plagues, this side the infernal pit, once seize such men, they will be miserably convinced, that neither their zeal for the church, nor yet the favour of great men in the government, will ever be able to heal their wounds. I would not be mistaken; as if I either disallowed civil government its due place in the nation, or disowned that God hath a true church in England; but that which I aim at, by the plainness here and elsewhere used, is to occasion England's magistrates, being made truly sensible, that no greater or more effectual means can be devised for laying nations and kingdoms waste, and to reduce the civil government thereof to a mere anarchy, than for governors to sheath the sword of that power appointed by God for the punishment of evil doers, and the protection and encouragement of such as do well, in the bowels of those people for whose sakes these kingdoms are as yet undestroyed; and to convince them, that those very people, whom their laws would suppress and persecute for praying by the Spirit, are the best and most trusty friends the government hath in the nation, though the patrons of imposed forms of prayer represent them in another shape.

As for the church under whose very name persecution itself, the most baneful poison to the well-being of kingdoms, is frequently shrouded;

nothing can be more effectual to invalidate those arguments, whereby some would fain prove themselves and their adherents to be the church and spouse of Christ, than their unscriptural zeal for human devisings in God's worship; and their ridiculing and persecuting those who worship and serve God in Spirit and truth without the use of their forms.

The Spirit of God is the Spirit of truth and love. He neither prompts to, or teaches any in whom he savingly dwells, to love any thing in religion that is not stamp'd as God's own institution; neither doth he approve of that Cain-like spirit, which teaches and allows men to persecute any for their conscience, especially such as in any measure bear the image of his Son. Where then these two, viz. blind zeal for men's inventions in God's worship, and a Cain-like spirit of persecution, bear the sway, and keep the ascendant in men's spirits; there is nothing which more effectually unmasks them, and discovers them to be haters and underminers of the church and spouse of Christ, of which they but vainly brag and profess themselves to be.

The most becoming epithet which a great divine, now with Christ, honours such with is, to style them Calvinian papists.

Calvinians, because they own and defend the gospel doctrine which Calvin owned and defended against Rome, &c.

Papists he likewise styles them, notwithstand-

ing their soundness in Calvin's doctrine, because such are not more sound and zealous in maintaining the doctrine of Calvin, than they are in loving and pleading for a popish worship: they defend Calvin's doctrine against the church of Rome; and they as zealously defend Rome's superstitious worship against Calvin. See Mr. Samuel Mather on the Types.

It will be well for such demi-protestants as these, if time make it not manifest to the world, that revenge and worldly interest, not real love to and zeal for the doctrine which they seem to defend against their rivals in rich benefices, is the principle from which they act.

Objection 6. The spirit of extempore prayer, which is asserted to be the character of a heaven-born soul, may be lost, and the person who hath it may, notwithstanding that spirit, everlastingly perish.

Answer. To this I reply in the negative, viz. That the man who hath received the spirit of prayer, in effectual calling, can neither lose that spirit, nor he himself perish everlastingly.

The common gift of prayer, &c. may indeed be lost; and the person who hath it may himself, being destitute of saving grace, be eternally damned; witness the scriptures following, 1 Sam. xxviii. 15. Ezek. xviii. 24. Matt. vii. 22. Heb. vi. 4, 5. But that a true believer, who only is enriched with this rich gift, can either lose this spirit of prayer, or himself perish eternally; all the wit

and unsanctified learning of the popish Arminian world, will never prevail on me to believe, and that for the reasons here following.

Reason 1. Because of God's immutability: this very reason is by God himself laid for an everlasting foundation for true believers to build their comfort and assurance upon for ever, Mal. iii. 6. "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." The apostle Paul likewise assures us, that the gifts and calling of God are without repentance, Rom. xi. 29. The gifts here spoken of are not the common gifts of the Spirit, which are common to the reprobates as well as the elect: but the apostle here intends the saving special gifts of grace; which are peculiar to God's elect, and chosen in Christ, and that in the right of election.

The Spirit of prayer is the Spirit of adoption, which is freely bestowed on an elect sinner in effectual calling, that the renewed sinner might be enabled to know those things which are freely given him of God; and to call God Abba, Father, in truth, Rom. vi. 15. 1 Cor. ii. 12. Gal. iv. 6. The papists, arminians, and all such as hold and teach the doctrine of universal redemption; free-will, and falling from grace; measure the holy God by the shallow scantling of their own unsanctified vertiginous brain: conceiving the unchangeable Jehovah to be a mutable agent like themselves. Herein, notwithstanding all their sharp wit and admired parts, they fall vastly short

of the false prophets, recorded in Numb. xxiii. 10. "God is not a man that he should lie; nor the son of man, that he should repent; hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" "That by two immutable things," saith Paul, "in which it was impossible for God to lie, we might have a strong consolation," &c. Heb. vi. 18. The strength of a believer's consolation, and inward joy, lies in his stedfast believing, that God is immutable in his purposes and gifts of grace to the elect in general, and to himself in particular; being one of that happy blessed number. Oh! what a God would papists, armīnians, &c. make of Jehovah! And how miserable, beyond all conception, would the called of God be, were it, as they affirm and teach, viz. that God changeth his purpose when the believer fails in performing the condition to which the promise is made; and that the same person may be this day the child of God, and to-morrow the child of the devil! Oh! cursed doctrine.

Reason 2. Because of that mystical union which is between Christ the head, and all true believers who are members of his mystical body. He who is by faith united to Christ, Christ dwells in that soul by his Spirit, maintaining his own right and property in the soul.

When once the strong man armed is cast out of his possession of the heart of an elect sinner, in saving conversion, Christ, the poor sinner's true liege Lord, enters on his purchased possession,

from whence no created power shall ever be able to drive him.

Reason 3. Because of the agency of the Holy Ghost in the soul of true believers. On whomsoever this Spirit of promise is bestowed, he will never be idle in that soul; but always working the death and overthrow of indwelling corruption; and perfecting gradually the work of sanctification begun.

The sensible manifestation and comfort of this Spirit he may for a time be deprived of; but the Spirit itself can never be taken from the true believer; and that, for the reasons above mentioned. To which other reasons may be added, did not the intended brevity at first designed, prevent.

THE END.



